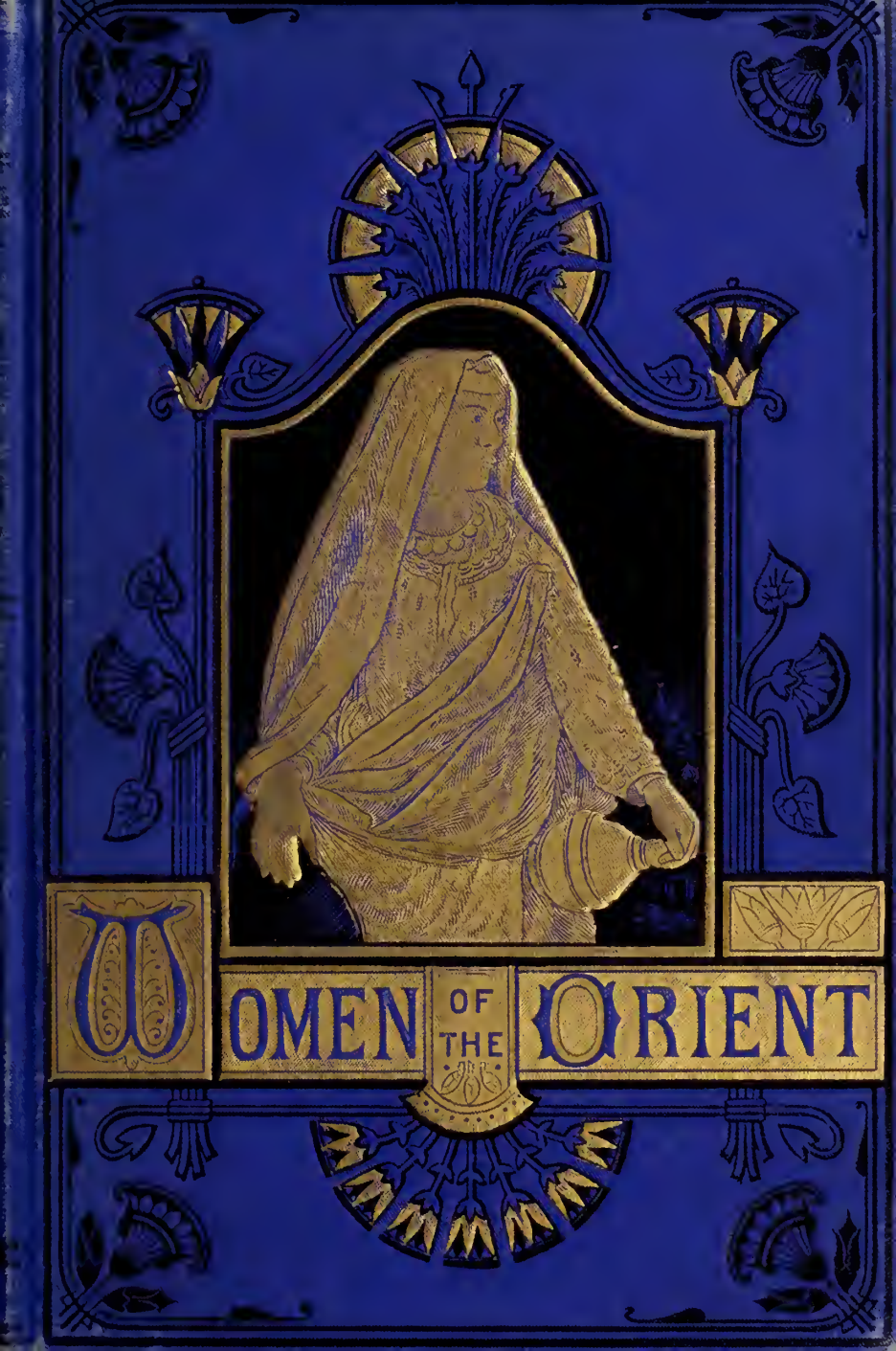
WOMEN OF THE ORIENT

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THEOLOGICAL

WOMEN OF THE ORIENT.

AN ACCOUNT OF THE

RELIGIOUS, INTELLECTUAL, AND SOCIAL CONDITION OF WOMEN

IN

JAPAN, CHINA, INDIA, EGYPT, SYRIA, AND TURKEY.

BY

REV. ROSS C. HOUGHTON, A. M.

"Ten daughters do not in any case equal the value of one son."—
CHINESE PROVERB

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To My Wife,

ADDIE R. WILCOX HOUGHTON,

WHO FROM MY EARLY MANHOOD HAS BEEN

A SAFE COUNSELOR AND READY HELPER

IN EVERY GOOD WORK,

This Volume is Inscribed

PREFACE.

THE following pages are chiefly the result of personal observation and study in Japan, China, India, Egypt, Syria, and Turkey, during a tour of the world made by the writer in 1873–4, in company with Bishop W. L. Harris, D. D., LL. D., and Rev. W. A. Spencer, A. M., of Chicago.

Rev. J. W. Waugh, D. D., accompanied the party through Japan and China, returning to his work in India, where he has been an honored and successful missionary for nearly a score of years.

We traveled with some degree of leisure, visiting nearly all the English and American mission stations in the countries named, making frequent and extended inland journeys in company with ladies and gentlemen who were familiar with the language and customs of the people, and at all times enjoying rare opportunities for careful investigation.

My aim has been to make this a reliable volume, and, while I have sought to enliven its pages by the introduction of numerous illustrative incidents of travel, I have labored to present, in convenient

form, the principal facts relating to the particular subject treated.

I have not thought best to trouble the reader, in every instance, with references to authorities; but have made no statement, however unimportant, without the most ample warrant, either from personal observation or from information drawn from the most reliable sources.

The following are the principal works consulted: Griffis's "Mikado's Empire;" Williams's "Middle Kingdom;" Doolittle's "Social Life of the Chinese;" Butler's "Land of the Veda;" Humbert's "Japan and the Japanese;" M. Rousselet's "India and its Native Princes;" Mitford's "Tales of Old Japan;" Marshman's "History of India;" Thomson's "Land and the Book;" and Van Lennep's "Bible Lands."

I have also derived valuable aid from numerous monographs, by both native and foreign writers, collected during my tour. I gratefully acknowledge my indebtedness to English and American friends residing in the countries visited, who not only kindly assisted me in my work during my stay among them, but since my return home have imparted to me much valuable information through the medium of carefully written letters.

I affectionately record my especial obligation to my friend, Dr. J. W. Waugh, whose qualifications

as an Oriental scholar, and whose familiarity with Oriental languages and customs, were to me a constant source of delightful knowledge during the year of our association as traveling companions.

Several valuable quotations are from the *Heathen Woman's Friend* and the *Missionary Link*, files of these instructive papers having been kindly loaned me by Mrs. L. H. Daggett, of Boston, and Miss Dora B. Robinson, of New York.

Most of the illustrations are from photographs, taken for me by English and native artists.

While my purpose has been to write a book which shall be of interest to the general reader, I trust the following pages will be of especial value to those Christian ladies of America whose sympathies and efforts are enlisted in the work of elevating Oriental women through the power of Christian education.

I also cherish an ardent hope that what I have written will awaken in the hearts of all my readers a deeper interest in the debased millions of Asia, and so hasten the time when the light of the Gospel shall shine in full splendor upon that blighted continent, making "her wilderness like Eden, and her desert like the garden of the Lord."

R. C. H.

St. Louis, September, 1877.

CONTENTS.

CHAPTER I.

PAGE

WOMAN'S PLACE IN THE PRINCIPAL RELIGIOUS SYSTEMS OF THE ORIENT, ... 13

CHAPTER II.

BIRTH, ... 39

CHAPTER III.

INFANTICIDE, ... 61

CHAPTER IV.

EDUCATION, ... 82

CHAPTER V.

BINDING THE FEET IN CHINA, ... 111

CHAPTER VI.

BETROTHAL, ... 125

CHAPTER VII.

MARRIAGE IN JAPAN, ... 139

CHAPTER VIII.

MARRIAGE IN CHINA, ... 148

CHAPTER IX.

PAGE

MARRIAGE IN INDIA, ... 170

CHAPTER X.

POLYGAMY AND DIVORCE, ... 190

CHAPTER XI.

ORIENTAL HOUSES, ... 212

CHAPTER XII.

WOMAN'S POSITION AND LIFE IN THE HOUSEHOLD, . 241

CHAPTER XIII.

SECLUSION, ... 261

CHAPTER XIV.

DRESS, ... 291

CHAPTER XV.

CHASTITY—BATHING—THE YOSHIWARA SYSTEM OF JAPAN — SOCIAL SIN IN CHINA, ... 316

CHAPTER XVI.

CHASTITY—THE NAUTCH-GIRLS OF INDIA—DANCING-GIRLS AND PROFESSIONAL READERS OF JAPAN—EURASIAN WOMEN, ... 331

CHAPTER XVII.

HARD AND DEGRADING LABOR, ... 352

CHAPTER XVIII.

WIDOWS, ... 373

CHAPTER XIX.

PAGE.
SUTTEE, ... 384

CHAPTER XX.

DEATH AND FUNERAL CEREMONIES, ... 394

CHAPTER XXI.

WOMAN'S FOREIGN MISSIONARY SOCIETIES, ... 411

CHAPTER XXII.

ORPHANAGES AND SCHOOLS, ... 429

CHAPTER XXIII.

BIBLE-READERS—ZENANA-TEACHERS, ... 448

CHAPTER XXIV.

MEDICAL PRACTICE AND FEMALE PHYSICIANS, . . . 461

CHAPTER XXV.

A "DOCTOR LADY'S" STORY, ... 470

ILLUSTRATIONS.

	PAGE
GROUP of Chinese Women,	*Frontispiece.*
Entrance to a Shinto Temple,	18
A Wayside Shrine,	20
Shinto Priest,	22
Shrine of the Goddess of Mercy,	25
Japanese Girl carrying a Child,	50
Japanese Women and Children,	53
Small Tomb for Bodies of Female Infants,	80
A Japanese Girl,	83
A Chinese Girl,	86
A Hindoo Girl,	95
A Turkish Girl,	108
Chinese Lady's Shoe,	111
Field Woman, with Natural Feet,	112
A Bandaged Foot and Shoe,	114
Chinese Lady's Foot and Slipper,	118
Japanese Wedding Party,	142
Bridal Sedan Chair,	153
Bridal Procession,	156
Bride and Groom drinking Wine Together,	160
High-caste Girl with Jewels,	172
Chinese First Wife, with Small Feet,	195
A Japanese House,	213
Interior of Japanese Dwelling,	215
Tea-house in Yeddo,	222
A Chinese Boat-girl,	233
An Oriental Dwelling (Interior Court),	237
Japanese Family at Dinner,	242
A Japanese Lady,	243
Japanese Lady at Home,	244

PAGE

A Hindoo Woman and her Husband, ... 253
Chinese Shopman exhibiting his Goods, ... 268
Begum of Bhopal, ... 270
Group of Fakirs, ... 282
Egyptian Woman Veiled, ... 287
Veiled Woman of Constantinople, ... 288
Lady of Cairo, ... 289
Hair-dressing in Japan, ... 292
Japanese Women with Clogs and Sandals, ... 294
Chinese Style of dressing the Hair, ... 300
A Lady of Pekin, ... 303
Lady of India in Full Dress, ... 307
Low-caste Hindoo Woman, ... 309
Woman with Painted Eyes, ... 312
Japanese Dancing-girl, ... 325
Nautch-girl, ... 333
The Egg Dance, ... 342
Japanese Reading and Singing Girls, ... 345
Women grinding at the Mill, ... 360
Syrian Maid with Water-jar, ... 363
Chinese Woman Selling Fruit, ... 367
Egyptian Field-laborers, ... 371
A Hindoo Widow, ... 377
A Shinto Temple at Yokohama, ... 417
Orphanage at Bareilly, ... 432
Christian School-girls of India (Graduates), ... 437
Class of Boys in Chinese Mission School, ... 443
Christian School-girls in China, ... 445
A Native Hindoo Bible-reader, ... 450
Home for Lady Missionaries, Bareilly, India, ... 480
Medical Dispensary, ... 482

Women of the Orient.

Chapter I.

WOMAN'S PLACE IN THE PRINCIPAL RELIGIOUS SYSTEMS OF THE ORIENT.

WHEN Catherine, the wife of Martin Luther, was weeping and lamenting over the dead body of their daughter, the great reformer said: "Do n't take on so, wife; remember that this is a very hard world for girls!" And, except in those lands where the pure principles of Christianity hold sway, it is a hard world for girls still.

The women of America do not generally understand how degraded their dark-browed Oriental sisters are; and even travelers, who have the very best opportunities for observation, can not appreciate their real condition unless they have some exact knowledge of woman's religious state, and also bear in mind that Eastern governments are despotic, and that no

constitutional safeguards hold in check a thoroughly selfish and profligate nobility.

If we except Japan, it may be truthfully stated that throughout the Orient a girl is regarded by the entire household both as an intrusion and a calamity; and the prevailing estimate of the female sex is most degrading and brutish. In Mohammedan countries, at least, a man makes a profound apology whenever he deems it necessary to speak to another man of either a dog, a hog, a donkey, or a woman.

In all false religious systems woman has had a well defined but ignoble place and part, either as the material and ornament of a licentious mythology, or as necessitating observances rigorous and austere. She has either been reckoned as the sensual idol and slave of man, or she has been religiously thrust aside as the very personification of temptation and impurity. In strict harmony with this historical fact, the present religious systems of Asia all give woman an important but debasing position both in their doctrines and their sacred observances.

The Japanese, although more liberal in their treatment of woman than other Eastern nations, habitually look upon her as a portion of creation whose only use is to perpetuate her species, and minister to man's pleasure or comfort. Practically, she is recognized only as a slave; and whether in the palace of a prince or the hut of a beggar, she is systematically condemned to moral and physical degradation.

In China also, the idea that woman exists only for the convenience of man, and scarcely shares the same nature, is thoroughly fixed in the national

mind; and a Chinese literatus will profess to find even in their fantastic cosmogony a confirmation of the doctrine. He will tell you that since the *Yang*, which constitutes the highest heavens, is masculine, or the pure male principle, while the *Yin*, which pro duced water, and of which the earth chiefly consists, is feminine, it is perfectly plain that man is as much above woman as heaven is above the earth.

Confucius, in his great moral system, does not dwell largely upon the relation between husband and wife, or the relative position of woman. What little he does say upon the subject, however, consigns woman to a position of marked inferiority as the servant rather than the companion of her husband. He frequently refers to women and slaves as being on a level, and acknowledges a similar difficulty in managing both. It is a common opinion among the Celestials, that, "ten daughters do not in any case equal the value of one son." Even the celebrated female writer *Pan-hoei-pan* plainly tells her countrywomen that they are most certainly inferior to men, that they "hold the lowest rank in the human species, and the least exalted functions ought to be, and in fact are, assigned to them."

Buddhism, in its various modifications, is the principal religion of both China and Japan; and it presents a most elaborate system of rewards and punishments in the future world, involving successive births into a higher or a lower state of existence, according as one has led a virtuous or a wicked life here.

"If he has committed crimes, or failed in his duty towards his relatives, he descends in the scale of being, and must

return to the earth as a woman or an animal. The greater his crimes, the lower his fall, even to snakes or insects. If he conducts himself well in animal life, he may, by the same process of successive births in the ascending scale, again attain to manhood, then become a genius, and so continue to rise until he attains to perfect happiness and perfection by being absorbed into Buddha. If a woman is obedient to her husband and his relatives, and has had sons, she may have the happiness of being returned to this world as a man, and thus have a chance to reach Buddha's heaven; but as a woman there seems to be no promise of heaven for her. This belief in the transmigration of souls explains the vegetarian diet of the Buddhist. No zealous Buddhist will touch meat or even eggs, neither will he kill the smallest insect; for, as he says, in doing so he may be killing his own relatives."*

All this, so far as woman is concerned, is a kind of "hope deferred" that gives but little inspiration to her religious life; still it is better than nothing, perhaps, and is no doubt of great service to the husbands, who do not fail to hold it up as a reward of obedience and fidelity. Consequently a woman's most earnest prayer is, that she may be a man in the next state of existence. Said the Mandarin Ting to the French traveler Huc, folding his arms, and stepping back a pace or two: "Women have no souls." And when it was insisted and argued that they had, he laughed long and loud at the thought. "When I get home I will tell my wife she has a soul. She will be astonished, I think."

Exemplary women are treated with more respect and consideration, especially as regards their religious privileges, as they advance in years. Mothers of sons are usually looked upon with approval, while grandmothers are sometimes actually worshiped.

*Mrs. E. E. Baldwin, Foochow, China.

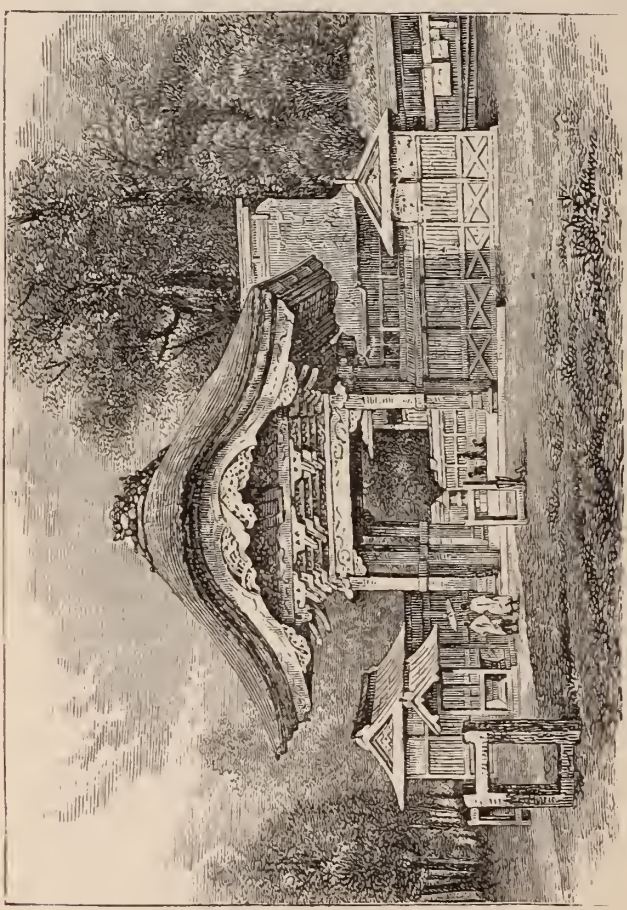
For any especial act of exalted virtue, such a woman may have an honorary portal erected for her, with the emperor's sanction; and such monuments are among the common architectural adornments of the country, to which the traveler soon becomes quite accustomed. Such a woman may even aspire to deification, as is shown by the fact that some of the costliest and most frequented temples of the empire are consecrated to the "Queen of Heaven," the female "Protector of Sailors," and other goddesses, who were once earthly women, and won their celestial distinction solely as the reward of virtue.

Among the women, especially, the belief in the transmigration of souls is universal and firm; and I have heard them frequently remark: "If people are not born over and over again, how is it that the world has so many inhabitants? It is impossible that a new soul is created for every new body."

Elderly women are often strict religionists. They will abstain for years from all animal food, and spend much time and money in worshiping in the temples, going on pilgrimages, and in various ways laying up a great store of merit that will secure happy transmigrations in future states of existence. On the other hand, women who are conscious that they do not lead a good life will frankly tell you that, as soon as they leave this human body, they expect to become some ugly animal or troublesome insect.

When visiting the sacred mountains of China or Japan, the traveler usually falls in company with numerous pilgrims on their way to worship at the temples and shrines with which these mountains

abound. On one such occasion our party met a small procession of old women, from sixty to eighty



ENTRANCE TO A SHINTO TEMPLE.

years of age, who, on being interrogated by our interpreter, declared that they had walked with great fatigue and even suffering a distance of more than one

hundred miles, to pay their vows to a particular god, and pray for a happy transmigration for their souls.

The mother of a son is not only honored in this life, but may expect especial advantages in the future state, even though she may have been very sinful, as will be seen in the following tradition, translated by Miss S. H. Woolston, of Foochow, China:

"Once upon a time, a widow and her son lived together, and had two servants. They were vegetable eaters. The boy's paternal ancestors had eaten no meat for several generations. The widow's brother visited her, and, not liking the fare, said: 'Why do you only eat vegetables? I will go buy meat for us.' He said this not intending to buy meat himself, as he was very poor, but that she might provide it for them to eat together; she replied she could not have it, for her son would be greatly displeased. The brother proposed that the son and man servant should be sent off some distance from home on business; she assented, then they bought dog-meat, chicken, pork, beef, etc., and the bones were buried under the house, that it might not be found out. After a while the son and his servant came home. The servant swept up the house, and found dog-hair and chicken feathers under the idol's shrine. The spirits had placed them there so the son might find out about it. The servant forthwith told his master, who accused his mother of eating meat. She denied it bitterly, saying if she had eaten it might she die and be punished. She was taken sick, and died. The son was distressed, and went far west, where there were many idols, to consult them and find out where his mother had gone. He learned she had gone to the lowest *te ngwoh* (hell), for she was very sinful. He went in pursuit of her, found her with a cangue around her neck, loaded with chains, and nothing to eat. He went and prepared rice, but, as he was carrying it to her, the devils snatched it away; this made him very sorrowful. Then he went and cooked some rice, red sugar, glutinous rice, peanuts, beans, red dates, sesamum seeds, etc., all up together, making a palatable dish; the beans looked like flies, the sesamum seeds like fleas and other insects. The evil spirits saw the food was very

dark and dirty looking, and thought it unfit to eat, so let him take it unmolested to his mother. By constant prayers and ceremonies he succeeded in getting her out of *te ngwoh*, but she could never be allowed to go up to heaven on account of her great sinfulness in eating meat.

"The widow's brother who caused so much trouble had his house burned down; he was burned to death, and metamorphosed into a donkey for his nephew to ride.

"This is why the 29th day of the first month is celebrated in Foochow and the neighborhood thereof as a feast day, and a good and sufficient reason why this dark but savory dish should then be prepared and eaten in commemoration of filial piety."

A WAYSIDE SHRINE.

Both in China and Japan I have found the great majority of worshipers in Buddhist temples to be *old* women. Young women lead laborious lives and find but little time for worship; and even if they

did, custom forbids their appearance in public, or, except on rare occasions, in the temples.

The old women, if heads of households, have but little to do, and feeling the need of religious consolations—since they are certain soon to die—they spend much of their time in the temples. They have found that being a woman is, indeed, a great misfortune; and if earnest and constant devotion at the shrine of Buddha, and strict observance of prescribed forms and ceremonies will purchase the position of a prosperous man in the future state, they seem in a fair way to secure the coveted prize.

The following description of some peculiarities of female worship in Buddhist temples may prove of interest to the reader:

"On worship days a great number of women may be seen slowly making their way to their chosen place of worship. They generally go in small companies, having with them a little basket containing candles and incense-sticks. They are always dressed in their best clothes, or clothes hired for the purpose, as it would be considered disrespectful to the gods to appear before them in their every-day apparel; and they hope, also, by their dress and behavior, to produce the impression upon the gods that they are persons of better circumstances than they really are.

"Arrived at the temple the worship is conducted in the following manner: A few candles are lighted and placed before the gods, either by the worshiper or a servant or priest in attendance at the temple. Incense-sticks are also lighted and inserted in the large bowl of ashes before each idol. The design of the worshiper in doing this is to apprise the gods of her presence and intentions. These incense-sticks are about a foot long, and an eighth of an inch in diameter. They are made of fragrant wood, and one end is rolled in a composition of sawdust, so that when ignited it will burn a considerable time, emitting a good deal of smoke.

"When the incense-sticks have been properly disposed, the

worshiper returns to the place of starting, and makes her prostrations before each of the idols in succession. This ceremony is preparatory to the more important one which follows, and forms the chief object of the visit; namely, that of obtaining the *tieh*, or bills for the payment of money in Hades.

"When the women apply to the priests for instruction and assistance they are answered much as follows: 'When you die your soul will pass into the land of spirits, where it may remain ages or hundreds of years before it is allowed to return to earth and inhabit the body of a man. In your journeyings there, when you cross bridges you will have to pay toll; when you cross a ferry you must fee the ferryman; if you wish good accommodations and attentions in the inns you must be able to pay well for them. It will be very desirable also for you to fee the inferior officers of Hades, so as to bring your case speedily before the courts for adjudication, and facilitate your release and advancement. In a word, money answers all things in the land of spirits as well as in this present world.'

SHINTO PRIEST.

"The women are further informed that the priests have opened communication with the land of spirits, and that their drafts are honored there. In one corner of the temple a priest sells these drafts, called *tieh*. When the paper has been bought it receives the great seal or stamp of the temple; and after the name *Na-mi-o-mi-ta-fuh* has been chanted over it from three thousand to ten thousand times, it is regarded as veritable money, and is laid aside for future use in a safe provided for

the purpose. It is supposed that each one will entitle the possessor to a number of *cash* equal to the number of times the name has been repeated over it.

"The priests have contrived to realize an abundant harvest from the sale of this paper-money. The poor women, having purchased these papers, select a convenient place in the temple for spending the greater part of the day in the vain repetition of *Na-mi-o-mi-ta-fuh*, having a rosary to assist in counting. Rosaries are made of different materials, and have generally one hundred and eight beads. Persons of wealth have them ornamented with pendants of gold and silver, such as representations of Buddha; a small tablet containing the religious name of the possessor; miniature representations of drums and other instruments used in temple worship, to indicate the religious character of those who use them; and a little lantern to represent the light which they hope will shine upon their paths in the land of spirits. These papers gradually accumulate, and, after the death of the worshiper, are, with other paper money of different kinds, supposed to be transferred to the regions of the dead by being burned.

"It might be inferred from the above description that these visits to the temple are dull and monotonous, but the very opposite is the case. The scene is full of lively interest, and affords abundant matter for the gossip of many days to come. The rich are present, to see and be seen, dressed in costly attire, objects at once of admiration and envy. A few young girls, gayly dressed, have, perhaps, come out for the first time to see the busy world, and get their first impressions of temples and temple-worship. Old acquaintances meet, and mutually entertain each other with news of neighbors, family difficulties, the virtues of their own children and faults of their daughters-in-law, and superstitious tales. With the chattering of voluble tongues is mixed the continually interrupted chant of *Na-mi-o-mi-ta-fuh*, which, when they are in their turn listening to the stories of others, their tongues seem to repeat almost spontaneously."*

Buddhist nunneries are still found in China, although in some provinces they have been rigidly suppressed. Buddhist nuns with shaven heads, and

*China and the Chinese," by Rev. J. L. Nevius, pages 106–110.

by their dress, at least, not easily distinguished from the priests, are seen now and then in most Chinese cities. So far as my observation goes, these nuns are neither a good nor interesting class of women. To this, however, there may be some exceptions. They can usually read, and are about as intelligent as the priests, and are said to be quite as immoral.

In these nunneries, I am assured, under the garb and name of religious devotees, licentious women often congregate, watching every opportunity to recruit their ranks from the young and unsuspecting, or the extremely poor, to whom such a life will afford a livelihood, or by the purchase of female infants to be trained up in sin.

In the city of Foochow I was told that some forty or fifty years ago there were several convents furnishing homes for thousands of priestesses. But the inmates became so dissolute that even the Chinese sense of propriety was outraged, and all the establishments were summarily suppressed by the provincial governor, and the inmates compelled to marry or flee the country.

Since they could be secured as wives without any very great expense,—and there was a scarcity in the matrimonial market about that time,—large numbers of men, in moderate circumstances, were found willing to unite their fortunes with the frail fair ones; and thus a serious evil was uprooted.

Among the gods of the Buddhist pantheon which are held in special reverence by the women are the following:

The Goddess of Mercy, who is greatly venerated

by the married women of the Empire, who usually worship her image of porcelain or coarse clay, or her name written on a slip of paper, at their homes. Childless women, however, almost invariably worship

SHRINE OF THE GODDESS OF MERCY.

this goddess in her temple, making as costly offerings as they are able, and earnestly petitioning her for a male child.

The Goddess of Sailors is particularly worshiped by the inhabitants of seaport towns, and especially by those women whose husbands and sons are exposed to the perils of the deep. Her temples are often very elegant, at least when judged by the Chinese rules of good taste. The most neat and

costly religious structure I visited in China is in Foochow, and is a sort of temple and Merchants' Exchange combined, with a gorgeous image of this goddess, who is regarded as the patron divinity of the establishment. The native tradition of this goddess is as follows:

"She was the daughter of a man who, with his sons, was engaged on the ocean in the pursuit of a living. He was born during the Sung dynasty, and lived in the Hing Hua prefecture of the province of Fuh-kien. One day, while she was engaged in the employment of weaving in her mother's house, she fell asleep through excessive weariness, her head resting upon her loom. She dreamed that she saw her father and her two brothers on their separate junks in a terrific storm. She exerted herself to rescue them from danger. She immediately seized upon the junk which contained her father with her mouth, while with her hands she caught a firm hold upon the two junks which contained her two brothers. She was dragging them all towards the shore when, alas! she heard the voice of her mother calling to her, and, as she was an obedient girl, forgetting that she held her father's junk in her mouth, she hastily opened it to answer her mother. She awoke in great distress, and, lo! it was a dream, but not all a dream; for in a few days the news arrived that the fleet in which the family junks were had encountered a dreadful storm, and that the one in which her father was had been wrecked, and he had perished, while those in which her brothers were had been signally rescued. The girl knew that she had been the means of the salvation of her brothers, and that opening her mouth to answer her mother's call was the occasion of her failure to rescue her father's vessel. This girl became, as the result of her dream, one of the most popular objects of worship in the Empire.

"The emperors of China have, at different times since her death, conferred various high-sounding titles upon her, some of which seem blasphemous. She is called '*Queen of Heaven*' and '*The Holy Mother in the heavens above.*' One is often reminded by the titles given her, and the worship and honors paid her, of the titles which are given to the mother of Jesus

by the authority of the Pope of Rome. Sailors often take with them some embers or ashes which they obtain from the censer before some popular image of the goddess. These ashes they carry about their person in a small red bag, or they suspend them about the junk in convenient places, or they put them in the censer before the image of the goddess which they worship. When there is a violent storm, and there seems but little hope that the junk will outride it, the sailors all kneel down near the bow with incense in their hands, and call out in doleful and bitter tones upon *Ma Chu* to send deliverance. In case they reach the port without shipwreck, they are bound to offer her an especial thanksgiving of food, with or without theatrical plays in her honor, according to their vow."*

Another goddess, who is simply called "Mother," is very popular with the common people. She has a reputation for great skill as a midwife and a nurse. Mothers worship her with great strictness, presenting offerings according to their means; and while they thank her for past aid, they are equally anxious to secure her indispensable services for the future. She is the goddess of children, and mothers whose little ones are sick or in any special danger, do not fail to prostrate themselves before an image of the great mother of all, who is believed to have infinite power over fierce diseases and evil influences of all sorts.

I have heard several curious legends in regar to this goddess, one of which is the following, which belongs to the neighborhood of Foochow, and explains why ducks can not be offered to her in sacrifice:

"It is recorded as a veritable fact that once, while performing some of her arts for the purpose of procuring rain in a time of excessive drought, standing on a piece of matting

*Doolittle's Social Life of the Chinese, Vol. I, page 263.

which was simply placed on the surface of the river *Min*, opposite this city, and just below where the Big Bridge is situated, she was in great peril from the malicious attempts of some evil-disposed demon in the water, which tried to draw the matting down into the water. A certain tall, white devil is charged with this mischievous attempt to undermine he security of her footing. What the sad results would have been to her personally, as well as to married women and children generally, had he succeeded, it is not necessary to attempt to deplore or depict; for, as her good fate would have it, four ducks came bravely to her rescue. Each seized hold of one of the four corners of the matting with its bill, and held it firmly in position, so that the imp could not drag it from underneath her. In view of this signal deliverance in her hour of peril, she vowed, as a token of gratitude, never to partake of duck's meat again. She is regarded as having no objection to duck's eggs. A small island in the river at this place, called 'Duck Island,' was raised from the bed of the river by the goddess, in commemoration of her escape, and named after her deliverers; so many Chinese women soberly and stoutly maintain."*

Most of the fortune-tellers which I met in the streets of Chinese cities were men, while most of their dupes seemed to be women. There is, however, in China, a class of female mediums, as they are called, who profess to hold intercourse with departed spirits. They are popularly supposed to become possessed, at will, with the spirit of some dead individual, knowledge of whom is desired by female friends, who gather anxiously around, not forgetting first to pay a liberal fee to the woman who deals in such high and mighty influences. The medium passes into a sort of trance, and the deceased person uses her organs of speech to communicate with the living. This is a decided im-

*Doolittle's Social Life of the Chinese, Vol. I, page 265.

provement upon the more clumsy methods adopted by those spirits who deign to visit our own country, and hold mysterious converse with "the faithful." A widow may thus secure direct and exact news of her departed husband, receiving special comfort from the readily recognized tones of his voice, or a childless woman may secure positive information as to the future, or a sick woman may be informed as to what medicine will be the most efficacious in arresting her malady. Like the priests and the fortune-tellers and the nuns, and the long line of religious impostors, these mediums enjoy an abundant patronage, and do their full share in the work of riveting the chains of a gross superstition upon the degraded females of this land.

An American resident in China writes:

"The Chinese appear to have got hold, in some way, of the secrets of 'Modern Spiritualism,' and are using them for the purpose of frightening the people against the Christian religion. Native 'mediums' represent the ghosts of deceased converts as having returned to earth unhappy at having been refused admittance to their ancestral heaven. Expatriated from the celestial halls where the spirits of their fathers enjoy the bliss of immortality, they seek to warn those whom they have left, that the latter may turn a deaf ear to the missionaries, and so retain their spiritual birthright. The difference between Chinese spiritualism and that with which we are more familiar, is, that while the latter claims to supersede the old religion of the people among whom it has sprung up, the former seeks to conserve it."

AMONG THE HINDOOS.

The population of India is divided, in a general sense, into two great classes—the Hindoos and the Mohammedans. The Hindoos are by far the most

numerous, and in proportion to the Mohammedans are about five to one. Hindoos are followers of the Brahminical faith, and are worshipers of idols, being divided into almost innumerable sects and castes, which can not eat together or intermarry with each other, although this does not prevent their living together harmoniously in the same social communities.

Among the Hindoos nothing is secular; therefore, a correct understanding of the condition of woman can not be attained except by the light of the religious circumstances which attend her. From such knowledge as we have of what are known as the ancient Vedic times, we gather that respect for woman was then thought to be right, and was even enjoined as an important duty. Hard and degrading work was not required of her; her skill and graces were consecrated to the adornment of the domestic hearth; she was protected and loved by man, and treated altogether with a gallantry not unlike that which characterized the palmiest days of European chivalry.

Despising woman, man was said to "despise his mother;" to wrong her because of her weakness was a great crime; and to incur her curse was a great calamity. Girls made choice of their own husbands, while husband and wife went hand in hand in all the domestic, social, and religious affairs of life.

The smiles of deity rested upon woman as upon man, and her prayers and offerings were equally acceptable.

Next to their strictly sacred writings, probably, the ancient Sanskrit epic poetry is most venerated

by all orthodox Hindoos; and it is a significant fact that the most popular of these, the *Ramayana* and the *Mahabharata*, are principally devoted to the praises of beautiful and virtuous women; indeed, one scholar has called them "galleries of exquisite female portraits."

In the latter of these poems the following words are put into the mouth of a prominent personage: "The wife is the honor of the family,—she who presents the children. The wife is the man's vital spirit; is the man's half; is his best friend, and the source of all his felicity. The wife, with her endearing discourse, is the friend in solitude, the mother to the oppressed, and a refreshment on the journey in the wilderness of life."

But, from the faith and practice of these earlier centuries, the Hindoos have sadly departed. By degrees the religious and social condition of woman has deteriorated until, by sacred law and custom, she is now consigned to a degradation which is probably without a parallel in the history of our race. To be sure, Buddhism, which overran Hindoostan during the fifth and sixth centuries before Christ, made man and woman equals, and preached a tolerably successful crusade against the superstitions and cruel rites of the Brahminical faith; but its triumph was comparatively short. It was evidently not adapted to the Hindoo mind; and its steady tendency toward monastic life worked its downfall, which was followed by a revival of Brahminism, especially in the corrupt form of Krishna worship, which still retains a powerful hold upon the popular

mind. Had Buddhism survived on the peninsula, the condition of Hindoo women would now be a pleasanter theme on which to dwell; for it is a noteworthy fact that in Burmah, where Buddhism still maintains some of its original characteristics, woman enjoys a degree of freedom not much inferior to that accorded to her sisters in some Christian lands.

The Code of Manu, which is the formal promulgation of the Brahminic faith, drags woman down to the lowest possible religious condition; and makes her incapable, through her own efforts, to render acceptable service to the deity. She is forbidden to read their Scriptures or to offer up prayer or to offer sacrifice in her own name and right. She has no individuality, but always exists in her father or in her husband; and if she has any hopes for the future they are based upon her husband: without him she is *soulless!*

Vileness and brutishness lead men to inflict wrongs upon weak women in all lands; but in India woman's wrongs are the result of a religious system as cruel as it is false, as oppressive as it is devilish; and every poor, debased Hindoo wife knows that her husband can not be guilty of harshness and command her tame submission to any outrage but he can quote the only sacred authority of which she has any knowledge as his justification. Among the teachings of the Shasters in regard to women are the following, which form a part of the "unalterable religious law" of the Hindoos:

"Women have no business with the texts of the Veda," or sacred book; "thus is the law fully settled: having therefore

no evidence of law, and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself, and this is a fixed rule."

"By a girl, or by a young woman, or by a woman advanced in years, nothing must be done, even in her own dwelling-place, according to her mere pleasure."

"No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting: as far only as a wife honors her lord, so far is she exalted in heaven."

"A husband, however devoid of good qualities, must constantly be revered as a god by a virtuous wife. She who slights not her lord, but keeps her mind, speech, and body devoted to him, attains his heavenly mansion."

Manu also writes: "After obtaining a husband, a woman may, at any time, be superseded by another wife, if she drinks any spirituous liquors, though her husband go to bed drunk every night, or if she wastes his property. If she has no children, she may be superseded in the eighth year; if her children be dead, in the tenth; and, provided she has only daughters, in the eleventh; and, if she speaks unkindly, without delay."

Manu "classes her with the stupid, the dumb, the blind, and the deaf. She may be corrected by her lord, to whom her mind, speech, and body are to be kept in subjection by means of a rope or small cane. While, on the other hand, 'though unobservant of approved usages, or utterly devoid of good qualities, yet a husband must be constantly *revered as a god* by a virtuous wife.' "

The Shasters further declare that, "when in the presence of her husband, a woman must keep her eyes upon her master, and be ready to receive his commands. When he speaks, she must be quiet

and listen to nothing else besides. When he calls, she must leave every thing else and attend upon him alone. A woman has no other god on earth but her husband. He is her god, her priest, and her religion. The most excellent of all good works that she can perform is to gratify him with the strictest obedience. This should be her only devotion. If he laughs, she must also laugh; if he weeps, she must also weep; if he sings, she must be in an ecstasy."

According to Dr. William Butler, a religious law of the Hindoos enjoins it as a solemn duty upon a Brahmin "to suspend his reading of the Veda to his disciples should a woman happen to come in sight while he is so employed, and directs him not to resume the utterance of the holy texts until she has passed beyond the possibility of hearing them. *Her* ear is not pure enough to hear what the vilest male thief or sensualist in the bazaar may listen to freely! Woman's religious knowledge must not rise higher than the Shasters. The 'holy' Vedas are reserved for men, and for them alone."

Metempsychosis is an important doctrine of the Hindoo religion.

The Hindoo idea of eternal happiness is comprised in passing through many successive births and performing thousands of meritorious acts, until a man becomes perfectly holy, is absorbed into the divine nature, and becomes one with the supreme being. Future punishment consists in a soul being condemned to take up its abode in the body of some despised brute, and thence into one still more abominable, repeating the operation once or a thou-

sand times, according to the degree of sinfulness. When a man is prospered, and becomes wealthy, he is believed to have lived a good life in a previous state of existence; but when a man is extremely poor or sickly or lame or blind, he is said to be suffering for sins committed in a former life. Those who now are poor or ugly, or of low caste, may, if constant in their worship of the gods, be beautiful and rich and greatly honored in the next birth.

Numerous legends are current among the common people, of which the following is a sample:

It is said that "a Hindoo once wished to offer a ram in sacrifice. He went out of the village to an adjoining jungle or meadow where these animals were feeding, and purchased one; but instead of removing the animal in a gentle way began to drag it most unmercifully by one of its legs. Seeing itself thus treated, the brute laughed out: the man, of course, asked him why he laughed; the ram said it was nothing; but the former insisted on knowing the reason, and the ram at last told him that in the next life he [that is, the man] would be a ram and himself a man, and would drag him as he is himself now dragged. The Hindoo did not like the idea of being thus handled, and hearing this, let the poor animal go free."

Only through this doctrine is any door of hope as regards the future opened to Hindoo women. A woman who is a disobedient wife, or does not worship her husband, and constantly care for his comfort, will sink to the lowest hell, suffer the most exquisite tortures, after which she will again be

born a female, and be married only to lose her husband very soon, and be a widow; from which wretched condition she must pass to the body of a serpent or a loathsome insect.

Formerly when Suttee was openly practiced, if a wife refused to be burned with the dead body of her husband, or if he died at such a distance from home that the ceremony was impossible, she was taught to expect to drag out an eternity of misery in the bodies of the vilest animals, and the most horrid monsters of which it is possible to conceive.

AMONG THE MOHAMMEDANS.

Mohammedans believe that women have souls, but the Koran teaches that their future salvation depends largely upon their relations to their husbands. In chapter fourth of the Koran, entitled "Women," we read:

"Men shall have the pre-eminence above women, because of those advantages wherein God hath caused the one of them to excel the other, and for that which they expend of their substance *in maintaining their wives*. The honest women are obedient, careful in the absence *of their husbands*, for that God preserveth them, *by committing them to the care and protection of the men*. But those whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments, and chastise them. But if they shall be obedient unto you, seek not an occasion *of quarrel* against them: for God is high and great."*

Strict obedience to their husbands is the only condition upon which even Moslem women can expect to be saved.

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*Translation by George Sale, Gent., page 106.

It is, perhaps, a common supposition that the Koran teaches that women will not be permitted to enter Paradise—or the highest heavenly abode—since their place will be supplied by the Houris promised to all faithful followers of the Prophet. But this is evidently a mistake, since in chapter thirty-six we read:

"On this day the inhabitants of Paradise shall be wholly taken up with joy: they and their wives shall rest in shady groves, leaning on magnificent couches. There shall they have fruit, and they shall obtain whatever they shall desire."

And in chapter forty-three we read:

"O my servants, there shall no fear come on you this day, neither shall ye be grieved: who have believed in our signs, and have been Moslems: enter ye into paradise, ye and your wives, with great joy."

In chapter thirty-three it is said:

"Verily the Moslems of either sex, and the true believers of either sex, and the devout men and the devout women, and the men of veracity and the women of veracity, and the patient men and the patient women, and the humble men and the humble women, and the alms-givers of either sex, and the men who fast and the women who fast, and the chaste men and the chaste women, and those of either sex who remember God frequently, for them hath God prepared forgiveness and a great reward."*

The sum and substance of what the great mass of Mohammedan women (either in India or Turkey) know about religion and heaven is, that the first consists in obedience to the husband, no matter how vile a brute he may be; and the second is only to be secured by them as the reward of such obedience. I never have seen men and women mingling together in Mohammedan mosques at the hour of prayer.

*Sale's Translation, pages 345, 381, 331.

Women must do the most of their worshiping at home; or, if at times admitted to the mosques, it must be when the men are not there, since any thing like a recognition of woman's equality before God would be regarded as in the highest degree subversive of true social order and piety.

Although some show of protection is thrown around her by the Koran, the orthodox Moslem idea of woman is, indeed, most vile and degrading, while the average treatment she receives at the hands of the so-called superior sex is most brutal. If in any one point more than another this system gives proof of its falsity, it is by its violation of the divine law of love in the wicked treatment of defenseless woman. Very timely and appropriate was the prayer of Charles Wesley:

> "The smoke of the infernal cave,
> Which half the Christian world o'erspread,
> Disperse, thou heavenly Light, and save
> The souls by that impostor led,
> That Arab thief, as Satan bold,
> Who quite destroyed thy Asian fold."

The Mohammedans have numerous proverbs expressive of the very low estimate they put upon women, from which I select the following, translated by Dr. H. H. Jessup in his valuable book entitled "The Women of the Arabs:"

"Obedience to women will have to be repented of."

"The heart of woman is given to folly."

"Women are the whips of Satan."

"Alas for the people who are ruled by a woman!"

"Trust neither a king, a horse, nor a woman; for the king is fastidious, the horse prone to run away, and the woman is perfidious."

Chapter II.

BIRTH.

AT a social gathering of missionaries and travelers in Beyroot, Syria, in the Spring of 1874, the following incident was related by a lady present:

The Arab children of a mission school were playing together one morning, when the teacher overheard one little girl speaking to another about the size of something she had seen the day before. "It was *very small,*" she said. "How small was it?" asked her playmate. "Oh," said the first girl, "It was a little *speck* of a thing." "But just *how* little was it?" urged the second girl; when her companion replied—with a true Oriental comparison, as beautiful as it is pathetic—"As little as was the joy of my father on the day I was born." There is compressed into that brief expression a huge volume of mournful facts; facts which the Christian world must meet and modify, even though a knowledge of them may send a thrill of pious horror through every enlightened soul!

There is great rejoicing among all Orientals over the birth of a son, not only on account of the natural preference for a male posterity which is common to nearly all lands, but for various other reasons. A son, if he survive, will perpetuate the name as well as the memory of his father. If it be

in China, a son can alone acceptably worship the spirits of his departed ancestors, and furnish offerings for their comfortable sustenance in the ghostly realm of which they have become inhabitants. If it is in India, a sort of religious despair takes possession of a man who is likely to leave behind him no sons; for, in that case, the *Shrad*—a funeral ceremony considered essential to his happy transmigration and future welfare—must be performed by some other relative, and the poor ghost must remain in limbo a much longer time.

A Hindoo father often awaits in an agony of suspense the birth of a child until the announcement of sex is made; and an utter desolation of soul has come upon him when he has heard the words "It is a girl;" for then he knows that the hope he has cherished of an honored funeral pile, and a happy passage through the next transmigration, is all in vain. This is his religious faith, and we must respect it, at least so far as to pity him in his unaffected distress.

If the *Shrad* is not performed at all, the spirit must forever wander about the universe in the form of a fiend called *Bhuta*, who has a sort of roving commission to neutralize good influences, and torment mankind in general. Hence the birth of each successive boy makes it the more certain that the soul of the father will not be friendless and neglected in the future world.

Sons alone are an assurance of support in old age, in lands where daughters become the absolute property of families into which they marry, or,

remaining *unmarried*, are a burden and disgrace, unable or unwilling to assist their parents. In China and India, at least, a son is regarded as under every possible obligation to assist in maintaining every feeble or necessarily unemployed member of his father's family; and while such a reason as this for desiring sons would be of weight in any land, it is absolutely unanswerable in those countries which are so over-populated that the great majority of the people are wretchedly poor, and literally live "from hand to mouth."

In India the great expense of the marriage ceremonies and feasts, together with the dower which must go with every respectable female, makes the birth of a daughter an unmitigated calamity in the estimation of a poor man. My friend, Rev. J. W. Waugh, D. D., who is probably as accurate in his knowledge of Indian manners and customs as any American resident in that country, says:

"It certainly is unreasonable to ask the man who receives only enough each year to feed and clothe himself and family to welcome the coming of another and still another daughter, when the marriage of each he well knows will inevitably sink him hopelessly in debt for years, and, perhaps, for life. I do not speak now of the almost fabulous sums at times lavished by more wealthy parents on the marriage of their daughters, but of the hard cash actually necessary to secure them a respectable settlement in life; and if they fail in this, disgrace—unutterable disgrace—awaits them. I have known a father to borrow money at seventy-five per cent per annum, in order to secure what would be a very moderate dower, and thus burden himself with a very millstone of debt, rather than become a *marked* man in his *caste* for having failed to secure such an outfit as would save his daughter from a life of slavery or infamy, and himself and family from social ostracism."

Again, a son is expected to be the constant defender of his mother and sisters in countries where the widow and the fatherless are often cruelly oppressed, and where unprotected women can expect no favors. Lastly, since the sons and their families never set up housekeeping for themselves while the father lives, but make a part of the paternal household and are under the paternal government, each son born will eventually add largely to the father's patriarchal authority and dignity.

For these reasons among all the Orientals a man is looked upon as especially favored who has a large number of boys in his family; while, for the same reasons, a girl is regarded as even worse than useless. As a matter of course, where there are several wives, their rivalry for the husband's regard is often great; and she who first and oftenest presents him with sons has a corresponding advantage over her associates, and it is by no means uncommon for poison or the dagger to be employed by less fortunate wives to turn such a triumph into desolation and mourning.

On the birth of a son, congratulations pour in upon the happy father; but when a female infant comes into the world, if the father does not actually hide himself from the people because of the ill tidings, he goes out into the bazaar to receive the condolence and sympathy of his male friends to support him in his unwelcome trial, while the afflicted mother is obliged to endure ten extra days of purification.

The Orientals never cease to wonder at the fact that Christians, in their delight at the birth of a child, seem to make no distinction in favor of a son

over a daughter; and numerous incidents are related to travelers where English or American residents in Eastern lands have actually received visits of condolence from their polite native acquaintances when the birth of a daughter has been announced, since strict courtesy would not permit such a domestic calamity to remain unnoticed in the neighborhood.

When girls are born and permitted to live, it is customary for the fathers almost entirely to ignore them. A father will spare no time or pains to insure the comfort of his son, watching over him with all a woman's tenderness and patience when he is sick; nothing is too good for a son, the pride and glory of the household. On the contrary, although a father may speak kindly and pleasantly to a daughter, yet custom prevents his taking her up in his arms or kissing her or instructing her, or showing her any of those attentions so dear to the heart of a child. In speaking of the number of his children, a true Oriental seldom takes the trouble to count in the daughters.

A wealthy Chinaman, in Shanghai, who was exhibiting to me his elegant residence, permitted me to see the female apartments, where, besides his three wives, were five or six little daughters. While I confined myself to the examination of the costly ornaments about the room, with frequent expressions of surprise and wonder, my host was complacent; but when I began paying some attention to the little girls,—who were really quite pretty, and were in an ecstasy of delighted curiosity at my presence,—he very emphatically gave me to understand that I was fooling away my time noticing *girls*, and, with

the air of a man who invites and expects your sympathy, he wondered what he had done to offend the gods that they had denied him a son, to perpetuate his memory, and worship at his grave, while they had fairly flooded his household with useless daughters.

In Japan, although the desire for male children prevails, and sons are given a decided preference in all the affairs of life, still I could not learn that female children are particularly unwelcome. Daughters are treated with affectionate tenderness by fathers, and are allowed a degree of social liberty unknown on the continent of Asia. In China, however, the low estimate in which females are held is immediately noticed by travelers who hold any intercourse with intelligent natives, and fully explains the debased condition of the sex throughout the Empire. I have frequently been interrogated by the Chinese after this manner:

"How old are you? How many children have you?" "One." "Is it a boy or a girl?" "A girl." "What a pity! Would you not prefer a boy?" "No; I am thankful that providence has sent me my sweet little daughter." Whereupon my interlocutor would invariably elevate his eyebrows with an incredulous shake of the head, and dismiss the subject by saying: "In my opinion, boys come from the gods, while girls are from the demons; boys are a *blessing*, but girls are a *curse;* and the quicker you get rid of them, the better!"

The present and eternal happiness of a Chinese wife depends upon her becoming the mother of a son; hence, her greatest desire is, that she may be

is blessed. A son is her chief pride, while her daughters are regarded with a corresponding indifference. Her daughters will be married at an early age, and become (body and soul) the property of other families; and for care, when she is sick or aged, she must depend upon her son and his wife. Hence it is not strange that the happiest households in China are those where there are most sons.

A lady friend, resident in China, said:

"Last year there came to my knowledge a case illustrating well the dreadful effect of the Chinese social and religious systems. A couple had been married many years, and had no children. The wife made many prayers and offerings in a neighboring temple, and promised the idol a splendid feast if she should have a son. At last her desire was fulfilled, and the delighted couple wished to pay their vow to the idol. But they were very poor, having only a small piece of land on which they lived, and from which they got their whole support. They considered much what they should do. They had no rich friends from whom to borrow, no handsome clothes that they could pawn, and no way of earning more than their daily bread; yet the idol must be satisfied, or it might do them and the child great harm. There was only the land, on which was their whole dependence. After much distressed debate, in which fear of the idol prevailed, they sold the land for thirty dollars, and spread a thanksgiving feast before the god. Then they struggled on, not hopelessly, because they had a son, and need not go hungry nor naked in their old age in this world, nor in the world of spirits. By working at odd jobs here and there, they managed to keep themselves alive, and feed the child. When the boy was eight years old, another son was born to them. Again the idol must have a thank-offering; but this time they had no land to sell, and were in the last stages of poverty. Their only valuable possession was their eight-year-old boy. He was bright and handsome, and a rich, childless man wanted him for his own. After much discussion, agitated by fear of the idol and desire for its beneficent influence on the babe, and all other means of getting money failing, they sold the boy for

fifteen dollars, and again made a feast before the god. The eldest boy gone, and the feast over, the baby took small-pox, and died. The raving, despairing mother carried the corpse and bound it on the breast of the idol, saying: 'You have eaten our land; you have eaten our house; you have eaten our pots and pans; you have eaten our eight-year-old boy; all we ever had has gone to your maw; *now* eat *this!*' "*

A girl from her very birth experiences the sinister influences of these prevailing ideas, and is constantly tormented with a sense of her inferiority and comparative worthlessness. Dr. Morrison very completely describes the difference between the sexes in the following curious quotation from a Chinese classic:

> "When a son is born,
> He sleeps on a bed;
> He is clothed in robes;
> He plays with gems;
> His cry is princely loud!
> But when a daughter is born,
> She sleeps on the ground;
> She is clothed with a wrapper;
> She plays with a tile,
> She is incapable either of evil or good;
> It is hers only to think of preparing wine and food,
> And not giving any occasion of grief to her parents!†"

The Modammedans have a proverb: "The threshold weeps forty days when a girl is born;" and I am told that, at least throughout Syria, when a wedding takes place, the wish which custom requires each guest to express to the happy couple is: "May your wedded life be long and peaceful, with plenty of sons and *no daughters!*"

Mohammedans are very sorry when a girl is

* Miss Adele M. Fielde, Swatow. † Dictionary, Vol. I., page 601

born; and the grief of the mother is most sincere and pitiable. She weeps as her female friends flock in to express their sorrow, and they all weep together. And well they may, for most keenly can they appreciate the life-long disappointment and suffering which await the innocent babe. Sometimes the mother and grandmother will refuse to kiss or to fondle the child for months after its birth, or to give the slightest expression of regard for the little stranger; but this antipathy gradually wears away, natural affection asserts its supremacy, and the little girl comes to be kindly tolerated, if not heartily welcome.

When a boy is born he is greeted as a special blessing in answer to prayer, and there is great rejoicing! Presents appropriate to his condition in life are sent in by the relatives and particular friends of the family, and the happy father especially is the recipient of many heartfelt congratulations. Usually a feast, as costly as his circumstances will permit, is given by the father to his male friends, as an expression of his personal gratification. But no rejoicings are indulged in when an unwelcome and despised girl is born, for such an exhibition would be singularly inappropriate.

A common custom among the Mohammedans is to call a father by the name of his son. For example, a man whose son is named *Yusef* will be courteously entitled *Aboo-Yusef*—or the father of Joseph. If, however, a man have no sons, but a daughter, he is never called by her name, but, instead, the name of some imaginary son is compas

sionately bestowed upon the unfortunate gentleman. If an orthodox old Mussulman have a beautiful, dark-eyed daughter *Miriam*, no matter how much he prize her, no matter if she be his only child, you can scarcely put a greater insult upon him than to call him *Aboo-Miriam*. One day, when on our horse-back tour through Palestine, our chief muleteer *Ibrahim* fell into a violent dispute with one of his subordinates. In true Arab style, there were more words than blows. Louder and more bitter grew the curses and imprecations hurled from one to the other, until the climax was reached by the rebellious servant contemptuously shouting out to Ibrahim, amid the loud laughter of all the by standers: "Aboo-Rachel" for Rachel was the name of Ibrahim's eldest daughter. This was more than even a "true believer" could bear, and the result was a severe beating administered to the saucy rascal by the enraged muleteer, which was only terminated by the authority of our dragoman.

IN JAPAN.

Some of the customs of the Orientals at birth and for several subsequent months are extremely novel and interesting. In Japan but little if any distinction is made in these usages between boys and girls; and the national vivacity and domesticity of character render these ceremonies peculiarly enjoyable. Their marriage ceremonies and ceremonies connected with the birth and training of children, constantly claim the attention of curious travelers.

Taking English and American residents in Japan, as well as my intelligent native friends, as authority, I conclude that what is regarded among Christian people as a natural delicacy in reference to child-birth is entirely unknown among the Japanese. As soon as a young wife has the hope of becoming a mother, all her relatives and friends are notified, and assemble at her house, where they hail the glad news with vulgar congratulations, indiscreet questions, and an abundance of hygienic counsels. An old woman is immediately appointed as *obassan* or attendant, and the young wife must thereafter entirely submit to her control. At the third month the friends assemble to witness a second solemnity, which is the placing of a girdle of red cords about the young wife, which can only be laid aside on the completion of the sixth month. At the time of delivery, the poor woman is surrounded by a crowd of friends and neighbors, who act as assistants and counselors to the obassan; and to all their practices, no matter how superstitious or whimsical, she must humbly and patiently submit.

The birth of a child does not end her pains; for an incomprehensible, but inexorable, custom requires that the young mother shall not be permitted a moment's sleep, however imperatively exhausted nature may demand it, until her child is washed and dressed, and placed in her arms,—an operation which usually requires several hours.

For two years, at least, the mother will nurse the child; and whenever her female friends visit her, politeness requires that she promptly bestow her lacteal gifts upon any little children who may accompany

their mothers upon the occasion. She must not be too careful of her baby. It must be carried out into the fresh air every day, with its head shavéd, and perfectly naked; and if the mother is otherwise engaged, the little girls of the neighborhood are always glad of the privilege of performing this duty for her, not only as an expression of friendship, but that they may become skillful in what they are taught to regard as one of the main duties of their future vocation. Groups of girls at play, each with an infant ingeniously strapped to her back, may be seen any day in the streets of a Japanese town or village. In order to avoid as much as possible the fatigue of carrying the child about, the mother places it upon her back, fastening it between her chemise and the collar of her *kirimon*, or outer garment; and the traveler constantly sees women on the highways and the wives of the farmers working in the fields with a little shaven head wagging about between their shoulders. How the little ones endure the heat of the sun is more than I can understand; and yet, sleeping or waking, they seem to be patient and happy. In a Japanese house the children are often left entirely to themselves, and this can be done with

JAPANESE GIRL CARRYING A CHILD.

absolute safety, for they can tumble about upon the soft mats, and there is no furniture against which to fall in their attempts to walk, and no ornaments within their reach for the busy fingers to injure. Their playmates are little pug dogs, greatly prized by the Japs, and a species of cat with white fur, set off by yellow and black stripes, and, like the cats of Java and the Isle of Man, with no tails, unless a stump about an inch long may be dignified with that name.

On the thirtieth day after birth the child receives its first name. If a boy, he will be given a second name on coming of age, and a third on the day he is married, and a fourth if he is ever appointed to a government office; and an additional name is bestowed each time he is advanced in rank, until after his death, when his last name, by which his memory will be held sacred by his friends, is carved upon his tombstone.

The Japanese have a ceremony at the first naming of a child which corresponds to our baptism, and which I have frequently witnessed in the temples. The child is brought with considerable ceremony and display to the temple where the parents regularly worship; and after certain forms of purification have been observed, the father hands a sheet of paper with three names written upon it to the officiating priest, who copies them on three separate slips, which he shakes up together in a sacred dish, repeating over them a certain number of prayers, and cabalistic sentences, after which he throws them into the air, and the first which falls to the floor of the

sanctuary indicates the name which the gods have selected as proper to be bestowed upon the child. This name is then inscribed upon a sheet of ornamented paper by the priest, and given as a talisman to the father, who bestows a liberal fee in return; and if wealthy he at the same time generously remembers all the other priests of his religion who reside in the neighborhood.

This ends the religious part of the ceremony, which is followed by feasts and music and processions, and various other rejoicings according to the social condition of the child; and a number of prescribed presents are bestowed by the family friends, among which are two fans if it be a boy, and a pot of pomade if it be a girl. The fans are emblematical of swords, and the pomade is the presage of those feminine charms which are expected to make the little maiden one of the most attractive of her sex. To the other gifts a ball of flax thread is always added, which signifies a wish for a long life. The priest is required to place the child's name on the temple roll, and to watch over its spiritual welfare as it grows up, with faithful prayers and instructions. These temple registers are said to be very accurately kept, and often to be examined by the government. After the first few years, of course, more attention is paid to the training of a boy than to the training of a girl, since the boy must be fitted to take part in public life, and intelligently assume the duties of citizenship.

Japanese parents are very fond of their children, and give themselves up to their amusement and com-

JAPANESE WOMEN AND CHILDREN.

fort with a hearty enjoyment which seems to suit the children admirably, and certainly delights the traveler with frequent glimpses of home life and enjoyment such as can be had in no other Eastern land.

IN CHINA.

The following curious customs are peculiar to the Chinese, at least to those who inhabit the Fuhkien province, in which I spent a longer time than in any other part of the empire, and enjoyed somewhat better opportunities for observation and inquiry. Married life in China is seldom satisfactory and pleasant unless blessed with male children; and in case these are denied, the wife will resort to all sorts of superstitious expedients to remove her disgrace. Most of these involve visits to the temples and liberal donations to the gods and the priests. Upon the fulfillment of vows made at such times the priests depend largely for repairs in the temples, and the regilding and painting of the ugly images under their care.

When a child is born it is not washed or properly dressed until the third day. This washing is performed with great ceremony before an image of the goddess called "*Mother*," and offerings of meat and fruit are made; which offerings, after the smell of them has sufficiently regaled her ladyship, are feasted upon by the relatives and friends in attendance. This is a day of special rejoicing, congratulations and presents; and well it may be, for the child is now clean, a fact which can probably never again be truthfully stated in regard to him, though he may live to be an hundred years old.

In connection with the washing the custom of "*binding the wrists*" is observed. This usually consists in tying a loose red string around each wrist;

but if it be a boy or the family is wealthy, little silver and even gold toys are added. Generally the string is removed on the fourth day, although sometimes it is allowed to remain for several months, or perhaps a year. This ceremony is performed in order to secure the obedience and submission of the child as it grows up, and it is believed to be very efficacious. However that may be, I am certain that Chinese children are among the most obedient in the world, and this praiseworthy conduct usually continues as long as the parents live.

When the child is one month old, it is, for the first time, allowed to leave the bedroom with its mother; and on that day is observed the important and characteristic ceremony of "shaving the child's head," which operation is performed before an image of "Mother," if the child is a girl; on the contrary, a boy's head is shaved before the tablets of his ancestors, and again the gods and the priests are remembered in offerings of food and money. Other relatives may send presents on that day if they choose, but the child's maternal grandmother is always expected to remember it in some substantial gift, appropriate to its station in life. This is always a day of great rejoicing, particularly in the case of a boy, and among the rich large sums are often expended upon the festivities. After this the ceremonies connected with childhood are altogether too numerous to be even referred to here, except, perhaps, two or three.

On the day the child is four months old it is first allowed to sit in a chair. When the child is one

year old, other offerings are made to the gods, and other presents are expected from the maternal grandmother. A boy must receive upon that day at least a pair of boy's shoes and a cap, and a girl must receive ornamental wristlets and head-gear. On this occasion a set of money-scales, a pair of shears, a foot measure, a brass mirror, pencil, ink, paper and ink-slab, one or two books, the abacus, a silver or gold ornament or implement, and fruits, etc., are placed before the child with much ceremony. It is a moment of great importance to all assembled, for it is supposed that the article first taken up by the child indicates its future state and occupation in society.

If the child is a boy, and he seizes upon a book or a pen, it is expected that he will become a great scholar; on the contrary, if he grasps the money-scales or the ornaments, it is certain that he will become a very wealthy and fortunate business man. If these predictions are not verified in after life, it is said to be owing to the malignant influences of certain spirits, who, for some reason, are jealous of the child or its family. Many remarkable incidents are related to support this time-honored custom.

When visiting a Chinese gentleman in Canton, to witness the festivities in honor of his son, who had just taken his second literary degree, I was told by the happy father that, when his son was one year old, at the ceremony of "*grasping playthings*" the babe first took up a book, and, in an unintelligible jabber, imitated the tones of a reader.

A wealthy merchant in Foochow said to a friend in my presence that, when he himself was a babe,

on the occasion above alluded to, he first grasped two silver dollars, and held them for several hours, resisting with loud cries any attempt to take them from him. He was a fair representative of his class, and, according to my friend, had long before brought the science of "*grasping and keeping*" to perfection.

A very common legend among the people is the following:

"In the Sung dynasty, a certain lad, on the day when he was one year old, while seated on a sieve, according to custom, first seized hold of two miniature military weapons in one hand, and in the other two vessels, like those used in sacrificial ceremonies on some state occasions. After a few moments he laid these articles down, and took up a seal. After this he paid no attention to the other playthings before him. Now, mark the result—*this lad became a chancellor of the Empire!*"

Every month or two during the entire period of childhood some important ceremony is observed by the family, and especially if the child is sick or does not thrive; all sorts of superstitious performances are resorted to,—since the real science of medicine is unknown among the Chinese,—in which the priests contrive to have a prominent part, and expect a corresponding reward. On all these occasions the child, whether boy or girl, is made to worship the gods in a certain prescribed manner, usually by moving its hands up and down a few times.

Every respectably trained Chinese child is taught *from its earliest infancy* to worship idols, and to pray and offer sacrifices before the tablets of its ancestors.*

*For *exact* knowledge upon some of the above points I am indebted to Doolittle's "Social Life of the Chinese."

IN INDIA.

In no other country on the face of the globe is there so much genuine anxiety on the approach of child-birth as in India, for in no other land does so much depend on the expected child being a boy rather than a girl. Mothers are sometimes almost crazed with fear that their child may be a daughter. The female infant is, in every sense, an intruder, with no moral claim upon parental affection. In all Hindoo families, in easy or affluent circumstances, a room is set apart as the birth-chamber. To this apartment each expectant mother repairs as her hour of anxiety and sorrow approaches. Over the main entrance to the female apartments the painted skull of a sacred cow is often placed at such a time, to ward off evil influences, to facilitate delivery, and to increase the chances for a male child. This birth-chamber is quite generally a small shed, used for stabling the family cow, and the floor is raised a step or two above the ground. It is always in what is known as the *woman's court.*

When a woman takes possession of these quarters a mat is stretched across to separate her from the cow, and a bed is prepared by spreading a mat upon the well-swept cement floor. Even in high caste and wealthy families, every child must be born in this place; and there mother and child must *remain* until the child is twenty-eight days old, when they may be removed to the mother's own room above. In the meantime no person of the same or higher caste must touch the mother, not even her

own nearest relatives. No matter how sick she may be, or how much she may suffer, no kind hand is permitted to stroke her throbbing temples, or perform any little offices of affection for her. Her food, and all she may need to make her comparatively comfortable, is brought to her by some poor coolie woman employed for the purpose. If the child is a girl, or dies in a few days, it is hardly thought worth while to provide even this one attendant, and food is brought to the polluted mother upon a plantain leaf (which can afterward be thrown away as defiled), and laid within reach by some female member of the household. All the time a fire of charcoal or buffalo-dung is kept burning in the shed, no matter how hot the weather is. Of course, poor women of the lower castes do not receive any such *attentions* as these; and, as a consequence, child-birth is not so serious a matter with them. Two or three days' absence from work is usually all that is required.

Religious worship is not an occasional act with a zealous Hindoo, but is a part of every thing he does, and, of course, must be an integrant part of the care and training of his children during the first few months and years of their life. A father is permitted to see a son when he is ten days old, but he can not look upon a female child until she is twenty-eight days old. On the birth of son (and sometimes on the birth of a daughter, if the parents are wealthy) an astrologer is consulted, and paid for casting the child's horoscope, and writing out his prediction in regard to the future. When it is

removed to the mother's upper room the child is given a name. When it is six months old a ceremony is performed called "*averting the evil eye.*" At three years of age the child has its head shaved and its ears bored. Shortly after this, if a boy, he is taught the alphabet, and so on, the ceremonies seeming to multiply until—if a *Brahmin*, that is, of the *priestly caste*—he is invested with the sacred thread about his left shoulder, as the badge of his order; which rite is performed at about fourteen years of age, on the day the astrologers appoint. At each one of these ceremonies, two or more Brahmins officiate, and are liberally paid, besides finally appropriating all the food and other costly offerings made to the family gods. The feasts, to which many friends are invited, are often very expensive, and always impose much hard labor upon the various wives of the establishment, since caste laws require that all food and sweetmeats must be prepared by their hands.

Chapter III.

INFANTICIDE.

IN the Orient a female child may be permitted to live for various reasons, among which are the following, some of which apply more particularly to China:

First. There may be a prospect of her being useful as a laborer in the fields or upon the boats, if her parents belong to the working class.

Second. The father may have an opportunity to betroth her to the son of an acquaintance, so that there is no danger of the family being disgraced by her remaining unmarried; and, if it be in China, he will be reimbursed for the expense of rearing the child. In those sections where infanticide is most common, males usually predominate; and it is often difficult for parents to secure proper wives for their sons; they will, therefore, make a bargain with a family into which a daughter has just been born, for a certain consideration, to spare her life and pledge her to their son. In such cases the little girls are often taken from their parents at a very early age, to be trained up in the families of their betrothed husbands until they are married.

Third. She may be the first child born to the parents, and, therefore, be not altogether unwelcome. If the family has been blessed with sons already, and they are in easy circumstances, one or two girls may be tolerated with patient resignation, or even loved after a fashion.

Fourth. The father may be absent from home when the little girl is born, and the mother's natural affection for her offspring may lead her to bear the curses of her relatives and neighbors for bringing another "useless mouth" where there is not food enough for those who can work to earn it, and to spare its life.

When the father returns, he finds that the fates are against him; he is powerless, for it would be—at least in China—a great crime to kill a child when one or more days old. Mrs. E. E. Baldwin, of Foochow, relates:

"The other day my nurse remarked to me, 'I am the largest of *six sisters*.' I looked at her in utter amazement, and exclaimed: '*Six sisters!* I never heard of such a number in a Chinese family. I did n't suppose there was a family in the Empire so afflicted. How is it?' She laughingly explained how her father worked away from home, and never happened to be at home when the girls were born; 'and,' said she, 'my mother loved them, and could n't endure to kill them. When my father came home he would fly into a great rage, and say, 'What, another girl; so many already, and still another!' Then he would scold my mother dreadfully, and ask her how she dared to have girls. But mother did n't care, and saved the little girls all the same, and he did n't dare kill them when several days old. So there are six girls of us and one boy, and all are living.'

"This mother comes here sometimes to see her daughter. She is a poor, bent, homely old woman, but to me she is almost beautiful, for I know that this dreadful heathenism has

not been able to crush out utterly the tender, loving nature; and I see in her that true moral courage that dared to defy custom, and her husband's wrath and hatred. Yet so sad is the life of a heathen woman that I often feel that this dreadful crime of infanticide is overruled for good to the little ones thus hurried out of the world."

Lastly. Revolting as it may seem, the father may sell his little daughter, to be taken from her mother at a suitable age, and trained up to a life of shame, which is a common custom. Men and women, whose business it is to recruit the dens of licentiousness which abound in every city, are always on the watch to purchase infants where parents are willing to sell, in which case all track and trace of the child is, of course, at once lost. Sometimes female children are sold or given away to traders, who in turn dispose of them as best they can, and for any purpose.

Miss A. M. Fielde, of Swatow, writes:

"Some months ago, in walking near a neighboring village, I met a man carrying two large covered baskets on the ends of a pole over his shoulder. Cries were issuing from the baskets, and I made him stop and let me see what was in them. There were three babies, one in one basket, and two in the other, all lying on their backs, blue with cold, and hungry and crying with all their small might. The man was a baby-merchant, and had taken out six in the morning to sell, and, having disposed of half his stock, was returning home at nightfall with the remainder. He said if I would take them all, he would sell me the lot very cheap. I suppose he would have considered a dollar apiece a sufficient compensation."

If none of these reasons make it desirable that the child should live, in very many cases she is immediately put out of existence.

Fathers especially believe themselves to be performing a praiseworthy act in quietly suppressing

existence at its threshold; and the tales that are related to missionaries by the mothers whose confidence they gain, are of the most horrible character, abundantly confirming their worst suspicions as to the existence of this custom almost throughout the entire Orient.

PREVALENCE OF THE CRIME.

Some writers on China and India are decided in the opinion that infanticide prevails to a frightful degree throughout the whole extent of both empires. From the numerous facts I was able to gather while in these countries, I am of the opinion that, although instances of this crime may be found in every part of China and India, still as a prevailing custom it exists only in certain provinces.

I am satisfied that in the north of China infanticide is not generally practiced. Careful investigations have been made in and about Canton, and the conclusion is reached that in that province it is comparatively rare, and is almost unanimously disapproved of by the inhabitants, although not officially noticed by the government. On the other hand, at Amoy, Swatow, and Foochow, and in other maritime provinces, investigation has disclosed the existence of this crime to a fearful extent among all classes of people. The lady above quoted says: "Of ten women now learning to read in my Bible-class at Swatow, five have among them destroyed twelve daughters, and five have destroyed none because they have each borne less than three." This was before they became Christians, of course. It is

confidently stated by American residents at Amoy that an average of about forty per cent of all girls born in that province are murdered. In one village on Amoy Island an American gentleman found from the statements of the inhabitants, freely made, that more than one-half of the girls were destroyed at birth. This was corroborated by the numerical inequality of the sexes.

I am fully persuaded that infanticide prevails in the Fuh-kien province to a greater extent than in any other part of China. Missionaries, with whom I am personally acquainted, give ample testimony in support of that opinion. One lady questioned a native woman in her employ as to the commonness of the crime, and was told that "in the rural villages there is scarcely a house in which one or more girls have not been destroyed." The woman said that one of her near neighbors out of a family of seven daughters had destroyed five. She herself, she said, had not committed the cruel deed, though she had borne three daughters and one son; the son was alive, but the demons (query, midwives?) had carried off all the girls.*

Miss Beulah Woolston, who has had an extensive experience in mission life, and is an accurate observer of Chinese manners and customs in and about Foochow, says, in speaking of a recent visit to the sea-coast:

"We went out Monday after dinner to the rocks near the sea. Three women came and entered into conversation.

* Maclay's "Life Among the Chinese," page 347.

"'In your country, when people have more girls than they want, what do they do with them, drown them?'

"'No; never!'

"One of them said, 'I have had eleven girls—we saved one and killed ten—and three boys.'

"'How terribly wicked! You have drowned ten girls and three boys!'

"'No, not the *boys*. If we should have a hundred boys we would save them all.'

"'And why do you not save the girls?'

"'We have nothing for them to eat and nothing for them to wear. We don't want them. We drown them.'

"Another said, 'Shall we let them starve to death or "chill to death?" It is better to drown them.'

"They say all this with as much indifference as though they were talking about destroying a rat. At another time a woman made us a call, and, in speaking of her children, said she had had four girls, but had given them all away. She really seemed to have some feeling about it, and proceeded to describe the process of drowning their girl babies, ending with, 'We put them in a bucket, and when the water is poured in they struggle so in the water!'"

Mrs. E. E. Baldwin, who has made this a special subject of investigation, and was able to give me much exact information, says:

"The moment it is discovered that a female child has entered the world, the cry goes forth, 'It is a girl! be quick, bring the water and drown it!' Sometimes the murderer does not even take the trouble to see that there is sufficient water to quickly end the tragedy, but casts the innocent little babe into a tub in which there is so little water that its death struggles are prolonged for hours. I have been in the habit for some years of asking the women, as I met them on the hill and in the country, about their children, and almost all of them that have had girls will tell me that they have drowned one, two, or three."

When in conversation with the natives of Foochow upon this subject, I found that they unhesitatingly admitted the prevalence of infanticide in that

province. One man in the employ of an American merchant, said his brother had destroyed seven out of nine children born to him, one of the survivors being a boy. A native Christian preacher told me that among the farmers of that region at least one-half of the girls born are immediately put out of the way; and that even among the wealthy this kind of murder is quite generally practiced, especially after they have already spared the number of girls they are willing to rear.

Notwithstanding the terrible facts above stated, the actual proportion of girls destroyed to the entire female population of China is, of course, very small, and has been often unwarrantably exaggerated.

Turning now to India, we find the destruction of female infants to be "an ancient, systematic, and prevalent crime among the Hindoos." Down to the year 1802 there was no law against this crime, and it was very extensively practiced; in some parts of the empire the murder rate running as high as seventy per cent of all the females born. Since 1802 British law has prohibited the practice and made it punishable with death; and as gradually British authority has been spreading on the peninsula, and now the entire empire is under the control of the English governor-general, no doubt the extent of the crime has been greatly lessened. Still there are the very best of reasons for believing that infanticide is now practiced in all parts of British India.

During the year 1871 the *Friend of India* gave numerous extracts from reliable government documents on this subject. Some of these were collected

by Rev. P. T. Wilson. Mr. Hobart, joint-magistrate of Bustee in 1868, wrote:

"I believe that the returns of one hundred and eighty certainly of the two hundred and sixteen villages visited are as correct, with regard to numbers and age, as they possibly can be. Nearly all spoke of the crime as one of the past; I regret that I can not think the crime obselete, or even diminished. It is practiced with greater secrecy, perhaps, but it is certainly extensively practiced.

"The Soorujbunses of the Rharut Dwaj clan are the highest caste of Rajpoots in the district, and are the most addicted to infanticide. They are very numerous, and live mainly in Perqunnah Amorha. They have two great divisions, entitled Baboos and Koours. The former is of higher rank, and is subdivided into sixteen families, inhabiting fifty villages, and the latter is subdivided into four families, inhabiting sixty-six villages. The Rajah of Amorha was the head of the tribe. Of these villages, ninety-nine were visited, and no less than eighty-six found suspicious. The Baboos of Khudawur Kalan live in ten villages, in seven of which I found one hundred and four boys and one girl, who, luckily for herself, was born and bred at the house of her mother's family, and who has not been permitted to come to her father's house. Their other villages are said to contain two girls. They admit that for ten years there has been but one girl married in all those villages. They have been always an unfeeling sect. Their villages are notorious for Suttee monuments, and their tanks are said to be deep with infants' bones.

"Next came the Baboos of Nagpore, who live in twenty-seven villages. In the nineteen visited, I found two hundred and ten boys and forty-three girls. In fifteen of the villages no marriage of a girl had taken place for a decade. In their three remaining villages, there would appear to be three girls.

"The Baboos of Rumgurh live in sixteen villages. In the nine villages visited, I found seventy-one boys and seven girls. In four of these no girls exist, and in seven no girl has been married for at least ten years.

"The Baboos of Purtahgurh live in five villages. In the two visited, I found thirty-one boys and one girl. One girl is said to exist in their other three villages. The Baboos of

Asogpoor preserve their old reputation. They have twenty boys and no girls; and no girl has ever been married from among them, or known in their village.

"Nearly all the families of the Baboos and Koours practice the crime. The former are perhaps more addicted to it; but the Luchmunpore Koours, of Luchmunpore, form an honorable exception. They have in their village twenty boys to twenty-one girls. The Baboos of Koodrukee are also a worthy exception.

"The Thakoors of Poorah Murnah Zillah Fyzabad are a large element in the Soorujbuns clan in Amorha, and are entirely unconnected with the former class. They live in forty-one villages, of which seventeen were examined, and one hundred and fifty-four boys and fifty-four girls found therein. In eight of their villages a marriage has not taken place for ten years. This clan is not so addicted to the practice, but some of their villages are very bad. In six of them there are seventy-six boys and only seven girls. It was with regard to Aodeypoor, one of these, that Ramjeeawun Pundit (a man who is much respected, and was rewarded for loyalty) said to me, 'I have lived near the place, as boy and man, close on eighty years, and I never saw a marriage in it.'"

Rev. W. A. Gladwin, of Cawnpore, says:

"In some sections more directly under English dominion, the practice is so carefully watched that it can not be performed at the time of birth, but the little ones are allowed to live for several weeks or months for a fit opportunity for murder. In more remote sections the dark deeds can be more easily accomplished. But it must be done, and the girls must certainly be disposed of, sooner or later, according to the inexorable laws of the caste.

"I am officially informed that in the Bustee district, two Thakoor towns, canvassed in the recent census, reported the first,—one hundred and thirty boys and two girls, and the other about two hundred boys and *no* girls. In the Thakoor villages about Cawnpore there is but from three to five per cent of girls among the children and youth. Judge Halsey, of this city, in an official statement to the government, says that in the Cawnpore district two hundred and sixty-one villages are *red-handed with blood*, the girls all being murdered. And he recommends

that, in one hundred and sixty of them, an extra police should be stationed. The civil surgeon of the district informs me that, during this Summer, he has held an average of twenty-eight post-mortems monthly, of which *ninety per cent* were upon the bodies of female infants murdered by their parents, as nearly as can be ascertained."

My highly esteemed friend, Rev. J. T. Gracey, wrote in 1870:

"It is popularly understood that the British Government in India prohibits infanticide, and, so far as the statute and some general oversight avails, it does. But it can scarcely extend its prosecutions to all cases of studied neglect and exposure resulting in disease and death.

"A recent census discovered the fact that, in the city of Umritsur alone, within a year, some three hundred children had been *stolen by wolves*. Now, it so happens that the wolves will steal children. They recently entered the enclosure of a Mission Orphanage at Cawnpore and took away three children. They do not always destroy them, but they will steal them.

"The remarkable thing about the Umritsur case, however, was, that of the three hundred children said to have been stolen within the year, *all were girls*.

"Thus the British Government does prohibit female infanticide in India, but it can not well assume to prevent such an exhibition of good taste as this on the part of *the wolves*.

"The subterfuge may be a shallow one, but it is only one of a thousand, and merely illustrates the impracticability of reaching such evils by politics and police. Our missionary women, with their Zenana and bazaar schools, have the only real remedy for this, as of other evils of 'the habitations of cruelty.' "

All classes and conditions are guilty of the crime, but it especially prevails among the higher castes, such as the Rajpoots, etc.

The infernal custom has become so rooted and grounded in the social life of India that the people seem to have no conscience in the matter, and,

unlike China, the mothers themselves are usually the murderers; and they will even defend their acts by claiming the divine sanction, quoting or perhaps, rather, misquoting their sacred books for their authority.

As the result of careful inquiry while in India, I am morally certain that, at the very lowest estimate admissible, fully one-third of the girls born among the natives of that country are still secretly murdered, seeming to say during the brief hour of their existence:

"To the all-engulfing tomb
Quick I hastened from the womb;
Scarce the dawn of life began,
Ere I measured out my span.
I no smiling pleasures knew;
I no gay delights could view;
Joyless sojourner was I,
Only born to weep and die."

METHODS EMPLOYED.

The methods employed are various. In China, the child is often thrown out by the highwayside, where it quickly falls a prey to cold or starvation or the dogs. Another and most common method is by drowning in a tub of water. Sometimes the child is thrown into a running stream, or even buried alive. The father is almost invariably the executioner. The mother's heart often clings to her helpless offspring, and she pleads that the babe may be given away rather than destroyed; but quite commonly the parents are agreed in the opinion that it is better to destroy it than to resign it to a life of poverty or infamy.

Sometimes the mother manifests a sincere sorrow at the loss of her children, as will be seen by the following incident related by Mrs. Baldwin:

"There came a time of sorrow and darkness to us in our home. Our precious little May was taken out of our arms suddenly, unexpectedly. The sunlight seemed gone, and for a time clouds and darkness surrounded me. I was sitting one day sewing, and oh, so heavy-hearted the sighs would come, and comfort came not near. Iong Chuo, a woman who had been employed by one of our number, and was now about to return to her home, came into the room where I was sitting to bid me good-by. I hardly noticed her coming in at first. She sat down, and, putting her hand on her heart, drew a long, heavy sigh, and said: 'Sing-Seng-Niong (teacher's wife), I know just how you feel; I know all about it.' By this time she had secured my attention, and proceeded to tell me her afflictions; and oh, how did my burden of sorrow grow light in comparison with that of the poor, ignorant, yet tender-hearted and loving woman before me. 'Yes,' said she, 'I know all about it. I was married, and our first child was a girl. Oh, how I loved it as soon as born! It was large and beautiful;' and she described with all a mother's pride this little first-born. 'But,' said she, 'it was a girl, and my husband said it must die. He went after a tub of water immediately; he put it down on the floor in my room, and then he took my babe, my little girl. I begged and cried, besought him not to drown it. I told him it might grow up and become a wife, and he could get money for her. But no, he would not hear; he took it and plunged its little head into the tub of water.'

"Think of it, ye mothers who know the weakness of those first hours after another life has been added to yours; think of that being done before that tender mother's eyes, for she had a tender mother's heart. I could in very pity almost wish she had not! Once the father pushed the little head down into the water and, said she, 'I heard the water gurgling in its throat. I shut my eyes and stopped my ears, but still I heard—twice, thrice he pushed the head down, and then all was still.' The little spirit had gone to God; Satan had overstepped the mark! Safe from every taint of sin, from the degradation of heathenism, these little ones go straight to heaven, and are saved from

Satan. 'And,' said this poor heathen woman, 'another child came. Oh, I prayed for a boy! I made my offerings to the mother god for a son, but again it was a girl; again the tub of water was brought, and again the little one was destroyed by its father's hands. A third time a little one was given to me, and oh, joy, it was a son, and my husband was so pleased and I so happy. He was a beautiful boy, and lived to be so big' (showing with her hands); 'and then he died, and soon after my husband died, and I cry nearly all the time; that is the reason my eyes are so sore.' When she had finished her sad story I said: 'Where are your children now?' 'Buried in the earth,' she replied. Then I told her of Christ the Savior, and that her babes were all with him in a beautiful, happy land, and that she could go to them if she would repent of sin, believe in Christ, and do all the good she could. I wish you could have seen the eagerness with which that poor creature caught these words. She fairly clutched at them, exclaiming, 'I go to my children; does the Sing-Seng-Niong say that?' I assured her she might, and she bade me good-bye, saying, 'These are comforting words. I will remember them.'"

In India, a skillful pressure on the neck or a small pill of opium will quietly accomplish the purpose. Or the mother, while nursing the child, will apply a sufficient quantity of opium to the nipple of her breast to put the child to sleep forever. Sometimes the child will be overfed with milk, and gorged until it sickens and dies. Often a strong piece of cloth is bound tightly around the chest, so that the lungs are unable to perform their office. Again, tobacco poison is administered, or the infant is thrown into the river, or abandoned in the jungle where wild beasts quickly do their work.

Twice, while walking by the Ganges, in Cawnpore and Allahabad, I saw the body of a female infant being devoured by the adjutant birds, which act as scavengers in that country. Occasionally I heard

of instances where female children were buried alive, as a method of death quite likely to insure the birth of a son on the next occasion. One instance is related as occuring in Bareilly, where a little girl-baby was found in the Christian cemetery, buried in the earth with only its mouth uncovered. It was rescued by the kind missionaries, and taught to nurse a she goat, by which means it was raised, and afterward trained in the girls' orphanage of that city.

SPOKEN OF WITH LEVITY.

Chinese women, especially, converse with levity or indifference on the subject of female infanticide, as an every-day and unimportant affair. When men and women alike are seriously conversed with on the subject they will often admit that it is contrary to reason, and does violence to nature; and yet they will boldly and persistently defend it as necessary. Missionaries testify that they rarely meet with mothers or fathers that show the slightest sorrow for the loss of their girls. They frequently manifest the greatest amazement and amusement at the horror expressed by foreigners when they admit the commonness of this infernal crime. "Indeed," say they, "why should one feel sad for drowning a girl just born! If it lives we have n't rice and clothing for it." The Chinese are an extremely shrewd and intelligent race; and when conversing with educated native gentlemen on this subject, and arguing against the practice of infanticide, I have several times been told, with a triumphant toss of the head, "Our custom is not so bad as your American custom of

ante-natal murder, for that practice involves the destruction of as many boys as girls, and to kill a boy is one of the very worst of crimes."

REASONS FOR THE PRACTICE.

Many reasons are assigned for this unnatural custom, some of which are valid, while others are plainly fanciful. We can not, I think, intelligently and truthfully claim that the Orientals are naturally more hard-hearted or cruel than their Western neighbors. Human nature is essentially the same the world over, and its tenderest attributes can no more be uprooted in one land than in another. Heathen fathers and mothers love their children; but the necessities of their situation and the corrupting influences of their heathenism seem to so change their methods of thought, and so pervert and deform their moral natures, that the systematic commission of this crime becomes possible. In India the religious element enters largely into the practice. There are good reasons for believing that many children are still destroyed by the Hindoos in fulfillment of vows to the gods; vows made in sickness, or by childless wives, who promise *Kali* that if she will grant them children the first one born shall be sacrificed at her shrine; and I found it the general belief of the missionaries that this kind of child-murder still prevails to a considerable extent. Indeed, numerous instances are annually recorded where, under the importunity of the priests, who are zealous to maintain their ancient customs, mothers are driven to cast their babes into the embrace of

Mother Ganges, where ugly alligators quickly end the tragedy.

In China, however, it is certain that neither Confucianism, Tauism, nor Buddhism teach or sanction infanticide. It is not practiced to propitiate the gods or demons, nor do the natives expect to reap any spiritual advantage whatever from it. Almost the only reason assigned by the Chinese for destroying their female children is the expense and trouble of rearing such useless beings, who quite generally "cost more than they come to," even when disposed of in marriage to the very best advantage. The motives seem to be purely parsimonious, except among the extremely poor, who claim that they are compelled to choose between this and starvation. In the most thickly populated parts of China the demand for the most nourishing food is certainly greater than the supply, and "*human life is cheaper than human provender.*" For reasons already mentioned, a son *must* be permitted to live; but, these people argue, where one more mouth to fill is really a calamity, a useless girl can scarcely be permitted to be the means of putting all the rest on short rations.

From some provinces large numbers of coolies, or laboring men, emigrate to other countries, where work is more plenty and workmen are better paid, and they never return. This causes a surplus of females, since respectable Chinese women rarely, if ever, leave their own shores. The chances for a respectable marriage are, therefore, greatly decreased, and for this reason parents consider it necessary to kill their girls.

In India, the single word *caste* is a sufficient explanation for much of the infanticide practiced. It becomes impossible to provide for more than a prescribed number of girls in what is regarded as honorable marriage, and death is preferable to the prospective disgrace of remaining unmarried. Many of the high-caste Hindoos are very poor, and, as custom demands a large expenditure of money in religious ceremonies and feasts at the marriage of a daughter, to permit more than one girl to survive in a family is deemed impossible. The British Government is no doubt on the alert, but it can not, from the very nature of the case, very materially lessen the evil. Leaving the occasional religious motives among the Hindoos out of the account, the reasons for this inhuman practice may be thus condensed: so low is the estimate put upon woman's life and happiness throughout the Orient, that suffering a female child to live, or destroying it at birth, becomes a mere question of paternal convenience.

FOUNDLING ASYLUMS IN CHINA.

Female foundling asylums are found in almost every Chinese city with which foreigners are at all familiar. They are established as a meritorious act by wealthy persons, and are usually endowed with a permanent fund, or with lands donated for the purpose. To these establishments female infants are brought by parents who are too poor to support them, and yet have not the courage or the heartlessness to destroy them.

These asylums are almost entirely occupied by

female children born in wedlock,—for the percentage of illegitimate births is extremely small in China,—and from them poor men can secure wives for their sons at a greatly reduced rate. If there is no room in the always crowded asylum, tender-hearted parents will often take their girls to Buddhist nunneries, where a limited number are received. The Roman Catholics also easily increase the number of their adherents by adopting these waifs, and training them up in their convents, or as wives for their native male proselytes.

THE PRACTICE CONDEMNED.

The teachings of Chinese moralists, and of the literati in general, seem to condemn infanticide. At the time of the literary examinations speeches are made, and books are distributed among the people and huge placards are posted about the streets, all denouncing in emphatic words the great crime of infanticide. The priests insist upon it that terrible punishments in the future world await all who persist in this sin. In a certain temple in Shanghai, where the sufferings of the finally damned are depicted with great minuteness by grotesque but skillfully made figures in wax and clay, we found a considerable space set apart for the representation of the agony of those parents who have been guilty of the crime of child-murder, and are being changed into snakes and other monsters, and to whom the jubilant demons are paying especial attention. But the Chinese are a hard people to frighten in that way, and the "slaughter of the innocents" still goes on.

A few English and American residents in India are of the opinion that there infanticide has largely abated during the past few years; but I found the general and positive belief of the great majority to be that it prevails almost as extensively as ever. To be sure, the British Government is bent on its suppression, and to all outward appearance is successful in persuading many native chiefs and gentlemen to profess to abandon and discountenance it; but an ubiquitous police can not be established, and the practice is still secretly maintained.

CHILDREN'S FUNERALS UNKNOWN.

Among the Chinese, and, so far as I can learn, among the Hindoos, children's funerals are utterly unknown. A sick child will be tenderly cared for, but when dead it is regarded as a vile and hateful thing. No parent looks forward to a happy reunion with the sweet and innocent child that has been removed from the family circle by death. Among their other absurdities, Buddhism and Hindooism teach that, through the mutations of transmigration, children who sicken and die are probably enemies of the family, or creditors who, in a former existence, were unable to collect their dues from the family, and so have been born into the household, and have stayed long enough to get the full equivalent of the debt, principal and interest, in the trouble and expense they have caused, and for which they have left nothing to show but disappointment and mortification. The little body, if in China, is rolled in a mat or a piece of cloth, and handed to a

SMALL TOMB FOR BODIES OF FEMALE INFANTS.

stranger, who either buries it in some unmarked spot or casts it out by the wayside, to shock the unaccustomed traveler while it is being devoured by the dogs, or throws it into what foreigners call a "Baby Tower." This is simply a small enclosure surrounded by a high wall, built by some benevolent person, and into which dead children are tossed and left to decay. The first one of these I encountered I was curious to peer into by the aid of my chair-bearers, who carried me up to the wall, I not knowing the use to which the structure was put; but one glance into the horrid charnal-house was quite enough, and ever after I gave such institutions a wide berth.

When the little body leaves the door of the home, every trace of the child's existence is industriously removed. Its name is no longer mentioned; the tracks of the coolie who carried it away are carefully obliterated; some member of the family smites the threshold with a knife, representing the fact that every tie that once bound the little one to the household is now severed; the house is thoroughly swept; fire-crackers are exploded and gongs are beaten, and all manner of noise is made to frighten away the little spirit forever.

Thus does heathen superstition pursue its victims even after death.

Chapter IV.

EDUCATION.

MOST Oriental nations boast of their culture, but, practically, all education in any way worthy the name is confined to the male sex. Women, with the rarest exceptions, are denied even the first rudiments of learning. The Eastern mind is eminently quick and subtle, and women as well as men are endowed with strong natural intelligence; but the only knowledge within their reach is either too insignificant to satisfy the mind, or too absurd to raise it above the level of quick-witted childhood.

Females are regarded as an inferior order of beings, and in the matter of education, as in all other respects, are treated accordingly. Almost everywhere throughout the East any departure from these ancient customs is regarded with a jealous eye, and any thing looking toward the mental elevation of the sex is bitterly opposed by all right-minded husbands and fathers.

The prevailing sentiment was well expressed by a Hindoo Baboo in Benares, who replied to one of my questions on this point: "We have trouble enough with our women now; and if we were to educate them, we should not be able to manage them at all."

FEMALE EDUCATION IN JAPAN.

The Japanese are more liberal in their entire treatment of women than are other Orientals, and, to a certain extent, may be said to form an exception to the above statements. The Japanese girl literally passes by an immediate transition from her doll to her child; but during the few years that precede her marriage she not only enjoys considerable personal freedom but receives a little education, such as it is. In "Old Japan" the early education of boys and girls of the middle and lower classes was left to parents or private tutors; and after a few years, the boys were transferred to the government schools.

A JAPANESE GIRL.

In more modern times children of both sexes, and of all ranks, have been almost invariably sent to the primary schools throughout the country, where they are taught to read and write, with some knowledge of accounts. As a consequence, it is a

fact that nearly the whole adult population of the empire can read, write, and calculate. This is regarded as a sufficiently liberal education for the lower orders.

The boys and girls of the nobility, and the *Samurai*, or two-sworded class, however, pass on to government schools of a superior grade, where they are carefully instructed in general literature, in morals, and manners. The Japanese have reduced etiquette to a comprehensive science, and the children of these schools are trained in the minutest laws of good breeding as connected with all the associations of life from the domestic circle up to the forms and ceremonies of the Imperial Court. To this is added a most thorough knowledge of the almanac, by which marriage, journeys, feasts, and all other important affairs are controlled; for it would be regarded as both vulgar and disastrous to proceed in any of these matters upon an unlucky day. Girls are taught housekeeping, common needle-work, with all kinds of ornamental work, and any thing else that is considered useful to them as mothers and mistresses of families. In fancy embroidery the Japanese ladies are scarcely equalled in the world, and the entire nation is noted for politeness and agreeable manners.

Within a few years past the Japanese Government has established schools of a high grade, under the management of English and American teachers, where the English language and the various sciences are taught to boys of the higher classes who are destined for positions under the government. When

visiting these schools in 1873, I looked in vain among the pupils for a sprinkling, at least, of females. The boys are remarkably bright and proficient as students, and I was curious to see how girls would compare with them under the same fostering influences; but I was informed that the government could see no reason why even the daughters of the aristocracy should be educated beyond the immediate demands of their position.

Since then this view has been considerably modified, and the mikado, or emperor, has adopted a more liberal policy. The empress has recently established a normal school for girls at Yeddo, which is conducted by American teachers, and is under the especial patronage of her majesty. Other schools of this character are projected, if not actually established at other great centers of the empire. Many lady missionaries are employed as teachers by the government. The government is thoroughly in earnest, and has recently sent to this country a number of Japanese young ladies of high rank, who are securing an education in Washington and other cities. Their capacity for advanced mental training is fully established by their high standing in their classes and the fact that several of them have already carried off first prizes in competition with American girls of their own age.

This is certainly a long step in advance, and will no doubt result in placing girls throughout the empire on an equal footing with boys as regards the privileges of education; and, as the next step, their social equality before the law can not long be denied.

FEMALE EDUCATION IN CHINA.

When a Chinese female child escapes the terrible dangers surrounding her at birth, and is fairly entered upon the race for life, natural affection prompts the mother to care for her as well as she can. She receives her share of food, is decently clothed, and, if of the common class, as soon as her age permits, she is taught to spin and weave and sew after a fashion, and cook rice, and care for the younger children of the family. After a few years have passed she must be trained for a field hand, or a boat woman.

A CHINESE GIRL.

Her lot is henceforth a hard one; for she must dig in the soil, or tug at the oar, or stagger along the highway under burdens out of all proportion to her strength. Her training is most effective, and it is not long before she can jostle and scold and shout and swear with the roughest and rudest, in the crowded thoroughfares of the land.

If she is the daughter of a literatus, or a government official, or a man of wealth, she must, of

course, be trained for a lady. She is to be, virtually, a prisoner for life, but she must be a well-trained and well-dressed prisoner; and, although destined for a life of idleness, or at best of frivolous occupation, she must be taught how to bear the curse in strict accordance with time-honored custom.

Theoretically the general plan of education among the Chinese is very complete, although practically it is seldom, if ever, realized. Among the many manuals for the guidance of parents and teachers in the training of children is the *Siau Hioh*, or "Juvenile Instructor," which gives the following directions:

"Let fathers choose from among their concubines those who are fit for nurses, seeking such as are mild, indulgent, affectionate, benevolent, cheerful, kind, dignified, respectful, and reserved and careful in their conversation, and make them governesses over their children. When able to talk, lads must be instructed to answer in a quick, bold tone, and girls in a slow, gentle one. At the age of seven, they should be taught to count and name the cardinal points; but, at this age, should not be allowed to sit on the same mat nor eat at the same table. At eight, they must be taught to wait for their superiors, and prefer others to themselves. At ten, the boys must be sent abroad to private tutors, and there remain day and night, studying writing and arithmetic, wearing plain apparel, learning to demean themselves in a manner becoming their age, and acting with sincerity of purpose. At thirteen, they must attend to music and poetry. At fifteen, they must practice archery and charioteering. At the age of twenty they are in due form to be admitted to the rank of manhood, and learn additional rules of propriety. At thirty they may marry and commence the management of business."

During the early years of their home training, both boys and girls are supposed to be taught morals and manners, filial obedience, with rules of the toilet and customs of social life.

From an article in the *Leisure Hour* we make the following extracts:

"The following is a translation of one of the very few Chinese works designed for the instruction of women. The author is a Lady Tsau (or, as she prefers to style herself, 'Tsau-ta-ku,' 'Great-aunt Tsau'), the date of whose existence is lost in remote antiquity. It is plain that the writer did not expect her work to be superseded by others suited to mature womanhood, or even to advanced age, for she carries on her counsels step by step to the time when the girl whom she at first addresses has become a grandmother. Although the intellectual training of the pupil is entirely omitted, and the allusions to her moral conduct but few, it contains, nevertheless, much good advice, and we can not but wish that it was accessible to a greater number of China's daughters. It is not the custom to recite it for the benefit of the uneducated, nor would it be understood if read aloud to them (excepting the easiest passages); it is, therefore, only useful to the extremely small proportion of girls who learn to read. The entire subjection of woman to her male relatives and to the family of her husband may be seen on every page, and it is chiefly on this account, as giving to a thoughtful mind a greater insight into the manners of Chinese families than could be gained from many long descriptions, that it is presented to our readers. It is well so far that the native books, unlike those of India, contain more good than evil; yet is the thought a sad one that hundreds of generations of Chinese women have had no higher motive for well-doing set before them than the opinion of their neighbors.

"'The Girls' Classic' is written in a regular meter, a verse of four lines arranged in two columns, the first and second lines usually rhyming together.

"THE GIRLS' CLASSIC.

"'This Girls' Classic is the instruction of a woman; let the girls attend to it!

"'Every day rise very early, at the fifth watch; do not sleep until the sun is bright. With an old handkerchief cover up your hair; go quickly and sweep the veranda. If the women's house is clean, your father and mother will be pleased. Brush

your hair bright; wash your face clean; soon go into the hall and use your needle and thread. Depict the peacock, embroider the phœnix, work the mandarin ducks. In your leisure time do not gossip; the shortcomings of the Chang family or of the Li family are no business of mine [*lit.*, "the longs of the Changs and the shorts of the Li"]. If women, my relations or neighbors, come to see us, I must receive them politely, and help to wait upon them; if they discuss the appearance of my father's or mother's sisters, I must not join in the conversation; a girl must be careful of her words.

"'In the evening, if it is not moonlight, do not go out; if you must do so, do not go alone, but call a woman-servant to carry a lantern before you. Do not laugh loudly or call in a loud tone, for fear your neighbors should hear. When you walk, neither skip nor jump; when standing, do not lean against the door.

"'At seven years old, copy grown-up people. Rise early and fold up your own clothes. When you have brushed your hair and washed your face, bind your feet, and do not go wandering about.

"'At eight and nine you are growing older; you should love your elder and younger brothers, and share with them your tea, rice, wine, or meat; do not quarrel if your part is rather less than theirs.

"'At ten years old, do not idle about, but diligently make shoes or sew seams; early and late sit with your mamma, and do not leave the house without cause.

"'At eleven you are grown up. Industriously make the tea, boil the rice, and fill up your spare time with embroidery; clearly set forth every leaf and flower.

"'At twelve and thirteen you should understand etiquette. Rise up to receive guests; do not treat your aunts impolitely.

"'At fourteen and fifteen, and up to twenty years of age, there are not many days for you to remain at home; and in that time there are many things for you to do, for a girl must learn all she will have to do when married.

"'The first doctrine is, that you must obey. Heaven will know whether you are obedient or not; the grace of your father and mother is as deep as heaven and earth; as long as I live I must be grateful to them.

"'The second good thing is, to respect your elder brother

and his wife. Let there be no quarrels in the family; a young girl must not be jealous of those who have money or influence; kindness is the most precious thing in the house.

"'The third important thing is, do not waste rice or flour; be careful of the soy, vinegar, oil, and salt; in the day of plenty think of a day of want, that when that time comes you may not have to beg.

"'The fourth good deed is, carefully to prepare the tea and rice, and to get food ready for your family and guests.

"'The fifth virtuous action, O daughter, attend to! Whether your clothes are new or old, let them be clean. If you are clean and active, who among your neighbors and relations will not respect you?

"'The sixth exhortation is, think not wrong thoughts; do not covet so much as a needleful of thread belonging to others. If you neglect your duty to speak against other people you will bring contempt upon your parents and brothers.

"'The seventh stringent rule is, you must be humble. The husband is to the wife what heaven is to earth. If the hen crows in the morning the house will not prosper, and those who look on will certainly say it is your fault.

"'The eighth thing a girl must mind, you must work unweariedly, so that the house may be kept in order. As a good son does not depend on his parents for support, so a good daughter will not depend only on her wedding-clothes,—that is, will work to earn others for herself.

"'The ninth regulation,—love purity. Who is not pleased with a beautiful gem without a flaw? In ancient times women, fearless of death, preserved their honor with a heart firm as iron.

"'If Miss Chang or Miss Li, who are older than you, come to see you, be friendly to them; do not show your temper, and say things that may give offense. Why do you have your ears pierced? Lest you should listen to every body's advice [*literally*, "listen to Chang and Li"]. Why do you wear ear-rings? To remind you of this.

"'Why do you wear divided garments,—that is, skirts and jackets,—while men wear a long robe? Because a woman is not equal to her husband. You must give way to him in every thing, and not be like the hen that crows in the morn.

"'Why are your feet bound? Not because it looks well for

them to be arched as a bow, but to prevent your constantly going out of the house-door; therefore, they have a thousand bandages and ten thousand wraps.' "

In China,—a land of books, such as they are,—not one female in a hundred can read; and even those who secure this accomplishment for the most part practice it just as many girls in our own land are taught to thrum a few tunes on the piano; the entire process is forced and mechanical; they read as a parrot would read, calling the characters, but often having no correct idea of their meaning. Even under the most favorable circumstances the entire education of a Chinese female is restricted to a limited knowledge of cooking,—the higher departments of that necessary art being monopolized by the bakers and confectioners of the land,—and fancy dressing, together with the most important forms of worship connected with the particular religion adopted by the family. Especially is she trained in the rules and customs pertaining to the marriage ceremony, in which she becomes a principal actor as soon as years and growth will possibly allow. Most boys of all classes are taught in the private schools, established wherever there is a demand for them, but girls' schools are wholly unknown; and you ask even a wealthy man to send his daughter to school, or employ a teacher for her in his own house, and he will reply: "It is of no use. In a few years she will be married, and belong to some other family; why should I waste my money or my time teaching her? It is no matter whether girls know any thing or not. They will bring no more money when sold in mar-

riage on account of being educated, and, perhaps, not so much. It is no matter whether girls know any thing or not. It is even better they should not be taught.'" And so the future mothers of the nation, who are to mold and fashion the minds of children in their turn, are systematically condemned to life-long ignorance. Could any thing be more impolitic, not to say unjust? Could any thing be more unworthy the sages and rulers of the Celestial Empire?

The most intelligent Chinese are not slow to give you many reasons for the lack of female schools. They lay great stress upon maternal influence in forming the mind and morals of the female infant, but they will tell you that there are certain inseparable difficulties in the way of public instruction for girls. Respectable parents could not consent for a moment to commit their young daughters to the care of a male teacher, and female teachers can not be had at any price. Girls can not be safely allowed to go into the streets alone, where they would be insulted or run the risk of being stolen. Boys, in their pursuit of knowledge, are stimulated by the prospect of admission to the civil service of the empire, and advancement to the rank of mandarin; but girls are offered no such inducements to take upon themselves the severe labor of a thorough mental training in addition to their many domestic duties.

The doctrines of "Women's Rights" are not altogether unknown, even in China, and I suspect that one important reason why female education is not encouraged is that the men already find it extremely difficult at times to carry out in actual practice their

peculiar ideas as to the inferiority of woman, and are, consequently, fearful that if the curse of ignorance were removed a recognition of her social rights must inevitably follow. All this, of course, would involve a change which no Chinaman, with a well regulated mind, could contemplate as even prospective with any other emotions save those of alarm and horror. Notwithstanding the correctness of the above statements, it is an anomalous fact that whenever Chinese women advance to high attainments in literature they are universally respected, and enthusiastically praised. The difficulties to be overcome are so numerous and so great that such successes are extremely rare; but historians and the learned men of the nation will refer you, with great pride, to the scholarship of a few superior women who have graced the literary circles of their times, and the most popular novelists almost invariably represent their heroines as familiar with the learning of the schools, and skilled in writing both poetry and prose.

It can not be denied, also, that the writings of many distinguished Chinese scholars furnish examples of correct notions in regard to female education. Some of them enlarge upon the importance of all girls in the upper classes, especially, being thoroughly educated as the future mothers of the nation's statesmen and rulers. They faithfully point out the many dangers resulting from female ignorance, and even specify the particular branches of learning best calculated to fit women for their peculiar duties in life. All this looks well on paper, but superstitious custom makes it a dead letter, and

Chinese females, so far as any relief from their own countrymen is concerned, are as far from the exercise of their God-given intellectual or moral rights as they have ever been.

The only present hope for them is in foreign influences as represented by the efforts of Protestant teachers in mission-schools; which efforts are certainly to some small degree encouraged by the fact that, in theory at least, the idea of female education is neither new nor distasteful to the best minds of the nation.

EDUCATION OF HINDOO GIRLS.

The education of a Hindoo girl is more elaborate than that of a Chinese maiden, and yet it falls far below any correct standard of mental or moral culture. The Hindoo mother is the sole instructor of her daughter, and since she can teach no more than she herself knows, the curriculum is very limited, while the strict seclusion in which the better class of females live does not admit of its expansion.

Judicious government of children is practically an unknown excellence in the families of India. Young children are allowed their own way in nearly every thing. The mother usually has the sole care of them; they are almost her only source of comfort and joy, bringing with them the little sunshine that falls across her life path; hence, she *dotes* on her children. She does not punish a boy, because he is of the superior sex, and she rarely can find it in her heart to punish a girl, because she knows but too well the sorrow that awaits her in the slavery of marriage, after the brief years of a comparatively

A HINDOO GIRL.

free childhood. Hindoo children, therefore, while they come to mature years with but little wholesome restraint, are blessed with a most natural and fervent love for their mothers, a love which yields only to the inexorable laws of their cruel religion. In this love mothers have their compensation for many of the bitter hardships of their lot.

Until about six years of age the only articles of dress commonly worn by Hindoo girls are a necklace, bracelets for the wrists, and bangles for the ankles. These are of gold or silver, or white metal, according to the wealth or liberality of the father. Whether in the house or on the street, of high or low caste, these articles usually constitute the entire wardrobe of a female infant. When five or six years of age a *sarree* is sometimes added. This is a long strip of cotton or linen cloth, or perhaps of silk or even thin India gauze, about a yard wide, and often ornamented with a bright colored border. Except on rare occasions this is the only article of clothing worn by a girl before her marriage. It is fastened to the waist by a sash, one end enveloping the lower part of the form, and the other end gracefully thrown over the breast and head. This upper part is called the *chuddah* or veil; but is never used to cover the face until after marriage, and even then, if married at an early age, the face is not covered during the years the girl remains in her parental home.

Before the English became dominant in India but few persons outside the Brahmin or priestly caste were taught to read or write; but for the past century or more the stimulus of prospective employment by the government, or of money making in the various branches of foreign trade, has led all classes to seek for education, and in these latter years the thorough system of public schools, comprising village schools, seminaries, and even universities, all supported by the British Government, places a fair education within the reach of the poorest. As a

result a very large number of the Baboos, or native gentlemen of India, are now quite liberally educated, speaking English fluently, while some of the lower castes even aspire to respectable literary attainments. But there is no money, no civil or social advancement in female education; hence that important branch is still utterly neglected. No girls are found in the government schools, and until within a few years past no schools of any kind for girls could be found in all India. Even in the wealthiest families a girl receives no mental training. Reading and writing are for the most part regarded as not only unnecessary but positively hurtful. The idea that naturally women have as good minds as men, and that their minds should be elevated, has not yet dawned upon the average Hindoo understanding.

The prevailing idea for centuries has been that the only way to keep woman manageable is to keep her ignorant. She is regarded as more beautiful because her mind is comparatively a blank, like the mere doll that she is even in her very best estate; and one of the most popular poems of India expresses the commonly accepted sentiment that woman's ornament is to be a simpleton, utterly dependent upon her husband for all her ideas.

When Dr. Caldwell, a very eminent missionary in Tinnevelly, was opening a girl's school, the people laughed, and one of them said: "Why, this missionary will teach the cows next;" and when Rev. J. Walton, an English missionary in India, was superintending the erection of a school bungalow for the girls and pupils in a certain village, an old

man came and remonstrated with him on his folly. "Why," said he, "if you teach the girls to read and write they will be writing love-letters to the men, and the country will be turned upside down." Said a Hindoo father: "You may educate my sons, and open to them all the stores of knowledge, but my daughters you must not approach, however benevolent your designs. Their ignorance and seclusion are essential to the honor of my family—a consideration of far greater moment with me than any mental cultivation which I can estimate. They must be married at an age when your plans of education could scarcely commence."

Sometimes a husband who is especially fond of his wife and daughters will venture to teach them to read; but (unless he belong to the Brahmô Somaj, a sect which has proclaimed its independence of all superstitious and illiberal customs) it must be done on the sly, for if it becomes known he will never hear the last of it; in fact, he will at once lose the good opinion of all his male acquaintances. In Lucknow I was told that a little more liberty is granted to native women of the better class in this matter than in other parts of India; and yet even here but few are taught to read, and a lady who can read and write is considered quite a superior person; and if in addition she possesses a slight knowledge of arithmetic and grammar, she is very learned indeed.

When in Benares I was informed that a young Baboo of that city once determined to teach his intelligent wife, to whom he was strongly attached,

to read and write. According to the prevailing custom they lived in the same house with the young man's parents and brothers, and their families; consequently, he could not carry out his plan during the day-time for fear of being observed. So, after ten o'clock at night, when the dinner had been eaten by both the men and the women of the establishment, the young couple would meet in their room, and the husband would instruct his wife in reading and writing Hindee. After a time, she became proficient in these accomplishments. Gradually, however, this flagrant departure from ancient custom became known, and they soon found themselves the objects of the most vulgar ridicule from the entire circle of their acquaintance. Every body condemned them, and the affair made as much excitement in the city as the most radical advocates of woman's right to dress and act like a man have ever produced in this country. The old men put their heads together, and proved conclusively, from the sacred books, that it was a sin against the gods to teach a woman to read and write, as well as entirely subversive of all good order in society; and in this they resemble certain divines in our own land, who spend much time and scholarship to prove from Scripture that women have no right to "speak in meeting," but must religiously "keep silence in the Churches."

"Educate a woman!" said an orthodox Hindoo to me one day; "you may as well attempt to educate a monkey or a jackal!"

Frequently, when soliciting native female children to attend their schools, our American ladies are

told that, if a girl is taught to read, she will be led into sins that will sink her to the lowest hell. If taught to read, girls might be tempted to touch and read the most sacred books, which would be a great crime. When these ladies go from house to house to attempt, at least, to instruct heathen women, they are usually told: "Oh, I don't know any thing; I am nothing at all, only a woman. Go to my husband. He can understand you. He can read. He knows our religion, and whether it is or is not best to change it for yours." The prevailing ignorance among the women of India is shown by some recent investigations in the province of Bengal. In two selected districts of this province containing together thirty-six thousand women, only six women were found that could read or write in their own tongue. An acquaintance of mine who was urging upon an intelligent Hindoo the importance of an immediate improvement in the education of women was finally dismissed with the following sentiment: "All this, Sahib, may be very true with your people, but it will never do for us. It certainly would be impossible for Hindoos to keep their wives in subjection if they were educated. Our women are not like yours. If educated they would be refractory, and would no longer carry burdens and collect cow's dung for fuel!"

To epitomize all Hindoo ideas in regard to woman we simply need to say, she is made only for marriage. Consequently, from the very first, she is trained with this one idea in view. Especially must she become proficient in the rules of what is considered

good house-keeping. Needle-work, as understood by American women, is almost unknown by the girls of India. Certainly their dress does not demand any particular skill in this direction, and the few articles of clothing or bedding to be used in after years can either be purchased ready-made in the bazars or they can easily learn to run them together themselves when they are needed. I am told that Mohammedan girls in India are more apt to understand the art of neat sewing than their Hindoo neighbors, and, from certain specimens which I have in my possession, I am sure that some of them at least really excel in embroidery with silk and gold-thread.

Except, perhaps, among the very rich, the female children of India are far from being trained in idleness. After the limited household duties are performed they must assist in the fields or on public works, or must spin and weave or care for the younger children. If wealthy, they are taught to manage the servants and to understand all the details of a house-keeping which, in its strict conformance to sacred rules and customs, partakes largely of the nature of a religious service. If poor, they must do the cooking for the family; and if rich, or of high caste, they must at least learn how to cook. All Hindoo women, even of the highest castes, daily cook the food eaten by their husbands. This is required by their religious law, and not to be able to do it is a very great disgrace. Certain kinds of food are allowed, and certain kinds are forbidden by each caste; each article must also be cooked in a prescribed manner. Certain things may be eaten at

one time that are strictly forbidden at another. To neglect, or willfully to depart from any of these customs, or to allow the cooking-utensils to be polluted by the touch of a person of a lower caste, involves the most alarming consequences. A girl is taught to believe that not only the preservation of her husband's caste, but even his health and his life are committed by the gods to her keeping, and any neglect on her part whereby her husband shall eat any improper food is the very worst of crimes, for which both her husband and herself must forever suffer. Hence the most religious care is observed in making every Hindoo girl familiar with the distinctions and usages of "her caste" as regards the gospel of the kitchen.

As illustrative of the wearisome restrictions imposed by caste in eating, an American lady in Calcutta relates that, in one of the zenanas she has visited,

"Two of the ladies have been ill for some time. I found one just convalescing from a fever, but so feeble that she needed something very nutritious to eat. I directed her mother how to prepare some arrow-root with port-wine, but learned that she was not permitted to touch port-wine, as it is against her caste. Then I proposed a custard, but found she could not eat a chicken's egg, although that of a duck was allowable. It really must be difficult for them to remember what they may or may not eat. Oh that they may soon learn that it is not by meat or drink that we can serve God, but by righteousness and true holiness!"*

The girl must also become instructed in the mythology of her country, and the multiplied forms

*Miss H. G. Brittan.

and ceremonies of idolatrous worship; also in certain portions of the Shasters which teach particularly her duty when she shall become a wife. With all these it is necessary that she become thoroughly familiar, that in turn she may teach them to her children.

The duty of instructing her in these things devolves entirely upon her mother, who, since she can neither read nor write, imparts her lessons orally. Much time is also occupied in filling the mind of the child with the legends and stories and poems which make up the national literature for females, and which are always absurd, and almost invariably of a vulgar and licentious character, well calculated to develop the worst passions and thoroughly to corrupt both mind and heart. Many of them relate to the low amours of the gods and goddesses, or the adventures of a soul after death in passing through the various transmigrations until it is purified and fitted for its eternity of happiness. The child is also taught to repeat certain *Mantras*, which are said to be a sort of cross between a prayer and an invocatory hymn, and to possess great virtue among men, and to have a certain controlling power over even the gods themselves. Mothers with young babes are supposed to be especially subject to evil influences, and the girl must be provided with a good supply of the proper kind of Mantras to be used in the approaching times of emergency. These can only be lawfully taught by a Brahmin, who must receive a liberal fee. Hence, this part of a girl's religious education is unusually expensive.

The peculiar virtues of these Mantras are illus-

trated by various legends, two of which are given as follows by Miss H. G. Brittan in a little book entitled "Shoshie:"

"Dasara, king of Madura, married a daughter of the king of Benares; but after they were married she told him that she could never go home with him to be his wife, because she had learned a Mantra which had made her so holy that she never could be the wife of any man who had not been purified in the same way; that, as she was his wife, she could not tell him this Mantra, because in so doing she would become his teacher, and, consequently, his superior. But the next day they went in search of a holy man, who, when he knew for what they had come, told them both to fast a whole day, then to bathe in the river Ganges, and then to come to him again. The king did this, and then went back to the holy man. He was then told to sit down, facing the east; and the holy man sat beside him, with his face to the west, and secretly whispered in his ear, '*Armah Sirayá*,'—health to Sira.

"As soon as the king had learned these two wonderful words, he felt as if filled with purifying fire, and directly a great many black crows sprang out from all parts of his body, and, flying to the sky, disappeared. These were all the sins he had committed at his former births. The king and his wife thus purified lived together for many years, and retired at last to reunite with Brahma in the abodes of bliss, without being obliged to be re-born any more upon earth.

"The god Shiva once chose to give the knowledge of a most wonderful Mantra to a boy, who was the son of a widow of the Brahmin caste; but the mother had done something disgraceful, and so she had lost her caste, and on this account the boy was once excluded from a wedding-feast. He had not lost his caste, but he was considered disgraced on account of his mother. He took his revenge by merely pronouncing two syllables at the door of the apartment where the guests were assembled, and by the power of those syllables all the food provided for the guests was instantly changed into toads. Of course, such an occurrence created great confusion among the guests; but they were all sure that this boy had played the trick, and if they did not admit him they might have more of his mischievous tricks played upon them; so they opened the

door and let him in. Then he immediately pronounced the same syllables in reversed order, when directly the toads changed again into the food they were at first."

Many of the tales relate to *Krishna*, the Indian Apollo, who is described as a youth of rare beauty and grace, noted for his amours, and the special favor with which he regards his female devotees. Krishna is, *par excellence*, the favorite god of Hindoo maids and matrons, and one of the most infamous characters found in any mythology. Many of the popular songs sung by girls and women, especially, narrate the love passages of this god with pretty girls, and are altogether too vile to bear repetition, even for the sake of illustration. One or two only, which happen to be free from objectional words, may be given.

"My Krishna is in Bindraban;
I sought him every-where, but could not find him.
My Krishna is in Bindraban;
I wandered in jungles from morning to evening,
But could not find the place of my Herr.
My Krishna is in Bindraban."

"Oh Krishna unkind has broken my pitcher at the water place!
When I left the house in the morning to draw water, a crow cawed on the house;
I saw a cat on my right, and heard a sneeze on my left:
These were bad omens!
Oh Krishna unkind has broken my pitcher at the water place!
When he caught hold of my wrist, he broke my ring.
I never heard such a flute as his!
Oh Krishna unkind has broken my pitcher at the water place."

LIBERAL HINDOOS DESIRE SECULAR EDUCATION FOR THEIR WOMEN.

Many of the Hindoo Baboos are very wealthy, reckoning their possessions by the million pounds

sterling. Many of the young men of this class are themselves tolerably well educated, and, influenced by the liberal ideas which are slowly gaining ground among them, they greatly desire a limited education for their women, if it can be secured without disturbing their religious notions. They want no Christianity taught. So they are importuning the government, which has been so liberal in establishing public-schools for boys, to provide for a system of free zenana or household teaching by competent English ladies, who shall be pledged not to teach religion. But this the government has thus far refused to do. The Baboos love their money, and, with all their liberality, are loth to spend it upon their women by themselves employing purely secular teachers, so they turn to our missionary ladies, who will teach for little or no compensation for the sake of access to these secluded women. For the sake of the desired instruction these gentlemen tolerate the religious notions and teachings of our ladies, while, at the same time, they do not fail to continue petitioning government for relief. In the mean time a door is thus opened for the most hopeful of all missionary efforts. With all its mistakes, the Brahmô Somaj, the great purpose of which is to do away with distinctions of caste and religion, is certainly accomplishing much good by spreading these liberal views of female education in all parts of India.

The following letter, written by an educated Baboo to an officer of the British Government, is, I think, a fair exponent of the views which are entertained by the more liberal of his class on this subject:

"You ask whether there is any thing in our religion or caste that can serve as a bar to the progress of female education in this country. I say, decidedly not; but there are two great obstacles, namely, early marriage and purda (seclusion), and these must be removed ere there can be any substantial improvement. It will take years and years before a consummation like this can take place; but a beginning I am quite convinced can be made in both these directions, and we see signs about us showing that the initiative has already been taken. Young and grown up women should receive a systematic course of training. Now the question is, how best to promote this education?

"The Hindoo patriot is right in saying the purda can not and ought not to be torn in sunder all at once, but he is not so just when he deprecates all government aid to educate the zenana ladies. In my opinion, government or no government, some organized agency must be set at work for the performance of the gigantic task of educating our wives, daughters, and sisters.

"There must be, in the first place, trained teachers; without that any beginning would be impossible. I honestly put the question, How many educated men are there in Bengal, and in other enlightened parts of India, who can and who really do the work of teachers in their families? Decidedly not five in a hundred. Not that they always lack inclination and ability, but situated as by far the majority of them are, their working time being for the most part not their own, they really can not do the work. Will not these men hail as a god-send any measure, be it adopted by government or any one else, which *without violating their ancient prejudices* can give them a happy and enlightened home?"

FEMALE EDUCATION AMONG THE MOHAMMEDANS.

Since Mohammedanism is a long stride in advance of Brahminism, we find that Mohammedan women of India are superior to their Hindoo country-women, and are admitted to the enjoyment of numerous privileges denied to the latter. Very many of them are taught to read and write, and

a few are thoroughly familiar with Mohammedan literature.

Among the Moslems of Asiatic Turkey some girls, while yet quite young, are sent to the public-school, if one is accessible, with other children of both sexes. But at the age of eight or ten they are promptly withdrawn, and very rarely is their education continued in their subsequent seclusion.

A TURKISH GIRL.

The girls of the wealthier and aristocratic classes are sometimes, in addition to the usual training for married life, which begins at an early age, taught to read the Koran; but the great mass of Moslem men are bitterly opposed to the instruction of women. A blind old Sheikh, who knows the Koran by heart, will be employed to visit the woman's apartments, and, seated on the divan at one extremity of the room, while his pupils, of whom there are always two or more, sit at the opposite extremity, he drills them in reading the Koran, and in a knowledge of its teachings. In Syria more particularly,

Moslem girls are permitted to attend the American, English, and Prussian schools, which are usually connected with the mission stations, and where they are taught to read and write and sew. But these privileges are not enjoyed to any great extent by the debased Arab Moslem girls, the great mass of whom are still doomed to utter ignorance. Even those who do attend these schools can not, for the most part, be taught more than the bare rudiments of education, since they are removed and married at such an early age. This fact is always a very great hinderance to the success of such schools. And yet the good work goes steadily on, and prejudices are being slowly overcome, as may be seen by the following incidents from Dr. H. H. Jessup's admirable book, "The Women of the Arabs."

"Not long since, I was conversing with several of the aristocratic Mohammedans of Beyroot, who were in attendance at the commencement of the Beyroot Protestant Medical College. The subject of the education of girls was introduced, and one of them said: 'We are beginning to have our girls instructed in your Protestant schools, and would you believe it, I heard one of them read the other day' (probably his own daughter), 'and she actually asked a question about the construction of a noun preceded by a preposition! I never heard the like of it. The things do distinguish and understand what they read, after all!' The others replied, 'Mashallah! Mashallah!' 'The will of God be done!'

"Some ten years ago, an influential Moslem Sheikh in Beyroot brought his daughter Wahidy (only one) to the Seminary to be instructed, on condition that no man should ever see her face. As Mr. Araman was one of the teachers, and I was accustomed to make constant visits to the school, she was obliged to wear a light veil, which she drew adroitly over her face whenever the door was opened. This went on for months and years, until at length in recitation she would draw the veil

aside. Then she used to listen to public addresses in the school without her veil, and finally, in June, 1867, she read a composition on the stage at the public examination, on, 'The Value of Education to the Women and Girls of Syria,' her father, Sheikh Said el Ghur, being present, with a number of his Moslem friends."

Chapter V.

BINDING THE FEET IN CHINA.

CHINESE LADY'S SHOE.

ALTHOUGH Chinese parents may fail in the mental training of their daughters, there is one custom—in the preparation of females for respectable life—which they seldom fail to observe, and that is the cruel custom of systematically crippling their feet for life.

The Manchu Tartars subjugated the Chinese some centuries ago, and are the dominant race at the present time. They do not bind the feet of their women, and no "small-footed" female is ever permitted to enter the palace and grounds of the emperor at Pekin, much less to become an inmate of the "celestial sovereign's" harem. The custom, therefore, prevails only among the pure Chinese, and is observed with much greater strictness in that part of the empire south of the latitude of Shanghai than either in the capital or any of the northern provinces. In Shanghai a very large proportion of the women one meets in the streets or houses have small feet. In and about Kiu-Kiang I did not see a single native woman with natural feet. In Foochow nearly all the women brought up in the city have small feet, while on the river and in the coun-

try about the city the "large-footed" women seem to be in the majority. In Canton I saw no large-footed females, except among the boat population, and the slave girls sold in infancy for various purposes.

As a general rule it may be correctly stated that there are but three classes of pure Chinese women which are permitted to have feet of the natural size; namely, the laboring women in the fields or on the boats; the secondary wives or concubines in wealthy families; and the prostitutes of the land. All others—by a social law, as rigid as it is ancient—are required to have their feet bandaged and compressed for life into a gilded slipper from three to four inches in length.

A FIELD WOMAN WITH NATURAL FEET.

The line of social distinction between even respectable large and small-footed women is very marked. There is as wide a difference as exists in America between the coarsest laboring women and a refined and cultivated lady. Respectable large-footed women, wherever you find them, belong to the menial class, condemned to be "hewers of wood and drawers of water" for their

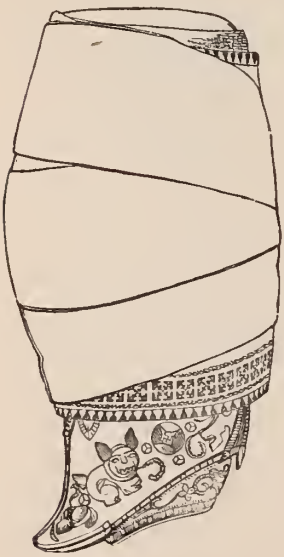
social superiors. Even in the same family some of the daughters may have bound feet and others may have unbound feet: the former are ladies, and must be supported as such; but the latter are servants, and can never be any thing else.

In America I find the impression is very general that only the daughters of the upper classes are thus deformed. But this is a mistake. Small feet are not so much a mark of wealth or high position as of fashion, and any family may adopt the custom if they can afford to do so. It is as much a financial as a class question. It is an index of gentility; and mechanics, day-laborers, and even farmers are anxious to bind their little girl's feet, that—with this badge of ladyhood—they may have at least a chance of entering the upper class by marriage, which, with natural feet, they may never hope to do, excepting as secondary wives.

Rigid custom specifies certain distinctions in dress between the two classes, even though their representatives may be sisters in the same family. The lady must wear the long trowsers, which entirely cover her limbs, and the little embroidered silk shoes. She may dress in rich silks, and garments of bright and various colors, with rings and bracelets and headbands as costly as can be afforded; she also dresses her hair in a peculiar elegant style. But her large-footed sister must dress in sober colors, usually go bare-foot, with pantaletts reaching only to the knee. She wears much less costly and abundant ornaments, and is treated as the family drudge, with but few rights of her own.

These customs are so rigid that I am told no respectable woman of the large-footed class can be persuaded to put on any part of the dress permitted to small-footed females. She would, in such a case, invariably be looked upon by her neighbors with just that sort of suspicion which is aroused in the mind of a respectable citizen by the overdressed representatives of the *demi-monde*, who daily roll through the streets of Paris or New York in their luxurious carriages. Only one day in her toilsome life is a woman of the large-footed class allowed to don a bright-colored dress, and that is on her wedding-day, when she rides in a sedan chair, arrayed in a scarlet robe usually hired for the great occasion.

There is a marked difference between the various provinces, and between the country and the city women, not only in the form of the shoe, but in the degree of compression to which the foot is subjected. Some are left at half the natural size, while others are brought down to the extreme of aristocratic littleness. In many cases small feet are counterfeited, the full grown foot being bound up, and only the toes thrust into a little shoe, the woman actually walking on tip-toe. In other cases, women resort to the



A BANDAGED FOOT AND SHOE.

expedient of placing a block of wood shaped to resemble a small foot, under the center of the shoe, which compels the peculiar hobbling gait in walking that characterizes little-footed women, and in which case the real foot is carefully concealed, thus rendering the deception very perfect. This is never regarded as a "pretty foot," although it is looked upon by all right-minded citizens with approval as a proper concession to the superior wisdom of refined society. In some parts of the empire all respectable females are compelled at least to simulate bound feet, since only lewd women appear with full-grown feet. In such localities laboring women go bare-footed while at their work, and assume their bandages and imitation feet only when about to appear in public.

The origin of this strange fashion seems to be involved in obscurity, and I could find no native, however intelligent, who could really enlighten me on this subject. One literatus, who claimed to be "well up" in the history of the Flowery Kingdom, informed me that many years ago an empress named Tak-ki had club feet, and, on the principle that "misery loves company," she ordered all the ladies at court so to bind their feet as, at least, to simulate her deformity. The fashion soon spread to all the upper-class ladies of the empire. Other native gentlemen, with the greatest sincerity of manner, relate that some centuries ago the male Celestials became extremely jealous of the women, and to keep their wives in comparative seclusion, and prevent their gadding about the market places and gossipping

from house to house, they invented the present method of crippling them. Some explain it by relating a legend, the substance of which is, that about eleven hundred years ago an emperor had a concubine who introduced the fashion by binding her already extremely small feet, and thus affecting a superiority over others. The challenge was accepted, and in a short time little feet were "all the rage."

The practice probably arose somewhere among the ages of the past, from a somewhat natural strife among the ladies for the distinction of having the smallest feet, and has gradually been brought to its present ridiculous extreme. But whatever may have been the origin of the custom, like all other customs in China, it has long since become an inflexible *law;* and any mandarin, or literary man, or private gentleman would consider himself most decidedly disgraced were he obliged to take up with a large-footed woman for his chief wife. He might take her, at a fair price, for his concubine, but for his legal first wife never; the proposition could not be entertained for a moment by any high-toned gentlemen, however poor or unknown to fame he might be.

MANNER OF BINDING THE FEET.

It is supposed by many foreigners that this curious compression of the feet is accomplished by means of wooden or iron bound shoes placed upon the feet in infancy, effectually dwarfing them by preventing their growth altogether. But this is by no means the case. It is next to an impossibility for a foreign gentleman to secure the privilege of

examining a foot thus deformed; but after more than a week of the most skillful diplomacy, in all of which I was aided and abetted by Miss Lucy H. Hoag, preceptress of the mission-school for girls in Kiu-kiang, I succeeded in persuading a girl about fifteen years of age to allow me to be present when the gay covering was removed from her foot; afterwards, in Shanghai, by the liberal use of money, an elderly woman of the small-footed class was persuaded to gratify my curiosity by removing the bandage from her foot, and from the knowledge gained on those occasions and afterwards I will briefly describe the method of "making the foot," as it is called.

The binding is rarely, if ever, commenced before the child is five years, and in most cases not until she is six or seven years old. This delay is to allow the limbs a vigorous start and growth, and the girl to learn how to walk firmly. The operators are usually women who make this their business, although frequently the mother, or some other female member of the household takes the matter in hand. In the first place, all the toes, excepting the great toe, are folded down under the foot, the fleshy part of the heel is forced downward and forward, and a bandage (consisting of a strip of colored muslin four or five feet long and three inches wide), is wound back and forth in a figure of eight, over the folded toes, along the length of the foot, across the instep, and around the heel, pressing that toward the great toe to shorten the foot. The bandage is wound snugly at first and then tightened a little at each succeeding operation. This

gradually throws the instep up, and virtually breaks it, so that when the bandage is removed the front part of the foot may be moved like a door upon its hinges. Under this process the foot becomes attenuated until it is merely a mass of bones covered with

CHINESE LADY'S FOOT AND SLIPPER.

tendons and skin. The development of the muscles of the calf is also checked, and the leg tapers from the knee downward, and the entire limb loses its elasticity, although no excessive weakness is observed. How the circulation is kept up through the extremities is more than I can understand.

In the course of six or eight years, if daily attended to, the elongated bone of the heel, which is about all that is left of this part of the foot, is brought within a very few inches of the great toe; the broken instep and folded toes are bound together with the ankle in an ugly bunch bulging outward above what seems to be the foot, and the great toe and the heel alone are thrust into the little embroidered shoe, and it is pronounced a perfect lady-foot. The heel is usually an inch or more higher than the toe, and a block of wood is placed in the back part of the shoe to support it. This gives the woman the appearance of walking upon her tip-toes, as she wriggles along, stepping with nervous rapidity, and throwing out her arms to balance herself. A lady with very small feet is obliged to use a cane in walking, or to rest her hand upon the shoulder of a servant, which is a mark of especial gentility.

The wide and embroidered trousers conceal the unsightly bunch above the shoe, and the uninstructed observer supposes that he is looking upon a tiny but perfectly formed foot. The length of the shoe is really a mere matter of taste. The most fashionable length is, I think, about three inches, although I have a pair in my possession, once worn by a woman in Foochow, which are but two and one-half inches long on the bottom. Of course, so far as any heavy work is concerned, small-footed women are useless; and the housework in families where the women have small feet is always performed by males, or by female servants who have natural feet.

At first the operation of bandaging is very painful.

The bandage is removed every morning; the foot is cleansed, carefully inspected, and then rebound. Of course, before the foot is utterly "dead," as it is termed, the quickening of the circulation when the bandage is removed and the severe compression when it is again applied cause excruciating pain. In the early morning hours the traveler, in moving about a Chinese city, will hear from almost every house the cries of little girls undergoing their daily torture.

A well-known missionary gives the following illustration:

"I remember being greatly distressed one day by the crying of a child: 'O Auntie, Auntie, *do n't* do so, it hurts; it hurts *so* much!' And then followed a long, quivering sobbing 'O-o-oh!' I tried not to mind it at first, and kept on with my writing for a little while, but I could n't stand it very long,—the sobbing was too pitious. So I laid down my pen, put on my hat, and went round the corner into the alley where the sounds came from. It was dirty enough and narrow enough, I can assure you; but that was nothing. I only wanted to find out what could be the cause of this pitiful outcry, and what it was that 'auntie' was doing. So I pushed open the door that led into one of the court-yards, and there I saw how the matter stood. On a high bench, with her feet dangling half-way to the ground, sat a little girl about five years old, her face swollen with crying, and the tears pouring down her flushed cheeks; and near by, seated in a chair, was that dreadful 'auntie,' a fat, middle-aged woman, who held one of the child's feet in her hand, while the other foot was hanging down bandaged very tight, and looking more like a large pear, tied round with blue cotton cloth, than a natural shaped foot. There the old auntie sat, with the other little bare foot in her hand, looking at it first on one side and then on the other, and particularly examining the parts where the little toes had been turned under and compressed by the bandages which had just been removed. She found these parts full of cracks and sores, and into these what do you think she put? *Powdered saltpetre*, to keep the sores from mortifying; and then she bound up the little foot again as

tight as she could, and left the poor little sufferer with streaming eyes and dangling feet still sitting on the bench!"

Girls often grow thin and spiritless during the first year after binding is begun. Often the skin cracks or (just over the instep) it bursts, and severe disease sets in, and not unfrequently mortification or gangrene ensues; and, as amputation is regarded as very dishonorable, and is, therefore, not allowed, of course the little sufferer soon dies.

When three or four years have passed, if the operation has been carefully performed, the foot becomes, so far as feeling is concerned, lifeless, and ceases to give pain. But, all through life, the bandaging must be continued, to keep the foot in shape, and to enable the woman to walk at all. Unbandaged, the foot would have no firmness,—it would be a mere powerless mass upon the limb, with which it would be impossible to move. With the foot firmly bandaged, some of these poor creatures mince along at quite a respectable rate of speed, and, strange as it may seem, some of them will even walk ten or twelve miles in a day on their way to and from some especially sacred temple, or in making visits to their friends.

Notwithstanding the severe pain resulting from this bandaging at first, mothers insist upon it, and little girls are often quite anxious to have it begun, for it is the fashion; and, according to the average female estimate in all lands, a little suffering, more or less, is of no consequence when contrasted with the disgrace of being "out of fashion." Of course, the little girls are not always under the immediate eye

of their mothers; and when, for a moment, the pain overmasters their pride, they will slyly loosen the bandage; but the fault is soon discovered, and the relieved member unmercifully brought back to its cruel bondage.

So far as I can learn from those most familiar with the facts, compression of the feet is more inconvenient than dangerous, either to life or health; and intelligent natives have frequently assured me, with all that superior wisdom which an educated Chinaman knows so well how to assume, that they did not regard it as half so pernicious as the custom our American ladies have at times adopted, of compressing their waists, since the former, at the worst, only endangers the individual, while the latter entails feebleness and suffering upon posterity.

Some travelers, in China, profess to be greatly pleased with what they call the dainty little feet of the ladies, and go into ecstacies over their exquisitely wrought shoes; but to me, especially after I became familiar with the *modus operandi*, it was a hideous and repulsive deformity, all the more offensive since it was self-imposed. No amount of sentiment could reconcile me to the sight of those poor cripples hobbling along in momentary danger of falling,—the very picture of degraded helplessness. Perhaps in justice I ought to add, that some few Chinamen of advanced ideas whom I met professed to regard this custom as useless and wrong; but even while they were ready to admit its evils, they were no less emphatic in the opinion that there is no help for it. Custom is a *law*, which no one dreams of violating.

THE CHRISTIAN SHOE.

At first, Christian missionaries in China were obliged to be patient and forbearing with their converts from heathenism in regard to this and many other objectionable customs. Neglect of these customs amounted to social ostracism. This the weak converts had not the courage to face, and so compression of the feet was not made a case of conscience or discipline. As the mission work has prospered, and the native members have become stronger both in numbers and in faith, they have gradually introduced the reform themselves. At the meeting of the Foochow Methodist Episcopal Mission in 1875, at which five missionaries, eleven ordained and forty-seven unordained native preachers were present, it was resolved to forbid altogether the practice of binding the feet of girls in families connected with the Church. As the meeting represented a native Christian membership of two thousand three hundred souls, the action is one of no little present and prospective importance. The presiding elders (all natives) were made a committee, to prepare a paper setting forth what native usages are allowable and what forbidden to Christians, in connection with marriage and burial ceremonies. The native members of nearly all Protestant Mission Churches in China either have taken action similar to the above or are seriously agitating the question, and the reform, so far as the Christian Chinese are concerned, will no doubt soon be complete.

This departure from ancient and honorable custom

at first gave rise to a serious trouble, since, whenever the girls of Christian families appeared upon the streets, they were liable to be taken for improper characters. But our missionary ladies were equal to the emergency, and they soon relieved the difficulty, by inventing a peculiar kind of shoe, in shape somewhat like the shoe worn by the Empress, who is a Tartar, and, therefore, does not bind her foot. This they call the "Christian shoe;" and it is worn by all our native Christian girls and women whose feet have been permitted to grow to the natural size, so that, when they appear upon the street, people say: "*Yes, to be sure, they have large feet; but it is because they have embraced the foreign religion.*"

Chapter VI.

BETROTHAL.

LOVE is an essential faculty of human life, and it can not be wholly extinguished even in those states of society where it is ignored as a necessary foundation of true domestic happiness. Under such circumstances it sometimes develops strength in proportion to its hindrances; and, breaking down all barriers, sets at defiance all theories and customs. Usually, however, in such countries, true love degenerates into a mere selfish fancy, and consents to walk in the prescribed path of usuage.

The fixed notion of the Orientals is that love has nothing to do with marriage, necessarily; and that, if it comes at all, it must be after that important event. In order to the timely and proper development of the tender passion the complete separation of the sexes in all social life is not only a commendable custom but one to be jealously maintained by all right-minded persons. Love being thus summarily dismissed as a factor in the problem, the adjustment of marriage relations in the East becomes almost altogether a pecuniary affair, to be managed by the heads of the families concerned, without any reference to the likes or dislikes of the parties whose entire future will be affected thereby; namely, the boy and the girl.

Throughout the Orient the intervening space between the birth and the marriage of a female child is very brief.

Betrothal is as sacred and binding as real marriage, and, of course, may occur at a much earlier age. The breaking of a betrothal bond is rarely known. Not only is the money which passes between the parties a security, but public opinion and family reputation are additional safeguards, making a breach of faith almost impossible.

The Hindoo Shasters say: "A girl is marriagable when she is seven years old; but should circumstances prevent she may wait until she is ten years of age." When a girl's fifth birthday arrives, arrangements must immediately be made for her betrothal, and the family would be unequivocally disgraced if she should reach her tenth natal day without the celebration of that important event. It is regarded as so very reprehensible for a father to permit his daughter to remain unmarried until she is eleven, that such an occurrence becomes town talk, and the negligent parent is subjected to all manner of criticism and abuse; and unless the wrong is immediately righted, he becomes a social outcast.

This emphatic expression of public sentiment finds its justification in the requirements of the lawgiver Menu, who says: "Reprehensible is the father who gives not his daughter in marriage at the proper time. To an excellent and handsome youth of the same class let every man give his daughter in marriage according to the law, even though she have not attained her age of eight years." Menu

further pronounces the most fearful maledictions upon the father who has a daughter twelve years of age unmarried, and even separates him from his own children by requiring them to refuse him all respect and obedience. There are some sects of the Brahmin caste with whom it is an invariable custom to pay a certain considerable sum to the parents of the bridegroom when their daughters are married. Such fathers are sometimes very poor, and before a sufficient amount can be realized for the purpose, a girl will reach the age of eighteen or even twenty. Such an occurrence, however, is a great reproach to all concerned, and the guilt is only overlooked in consideration of the rank of the offender.

Boys of eight or nine years are betrothed to girls of five or six, and these little folks are taught to speak of each other as husband and wife, just the same as after actual marriage, which takes place in a few years, as girls arrive at maturity at a much earlier age than in colder countries.

After betrothal is duly solemnized by an officiating Brahmin, it is declared by the religious law to be binding upon both parties; and should the boy die before the full nuptials are celebrated (which is, of course, frequently the case) the girl is henceforth regarded as his widow, and as such is forbidden ever to marry another. Examples of marriage at a very early age are constantly coming under the personal observation of foreigners in India. Here is one from the pen of an American lady:

"You will, I think, understand my surprise when, on entering my school one day, I saw a little one with the mark of mar-

riage—some red paint, about half a finger's length—in the parting of the hair. I called the teacher, and said: 'Is that little one married?' 'Yes,' was the reply. 'What is her age?' 'Five years.' 'And she is married at that early age?' was my surprised question. 'Yes; she has been married a year. Her father had her married when she was four years old.' This is, of course, an unusual case; but is it not dreadful to think of? What childhood can she know? For after marriage the liberty of little ones is taken away; they must be veiled, and are not free to run about and play as before."

Hindoo girls are carefully taught to pray for husbands, and to implore the gods not to permit them to arrive at the age of eleven or twelve unmarried, else they lose their caste. If by chance any woman, of a respectable family, remains unmarried, she is neglected and abused by those who are her natural protectors; and a little before her death she is carried to the Ganges—if within reach—and hastily married to any Brahmin who may happen to be dying at the same time with his feet in the sacred waters. The woman is thereby believed to be saved from becoming one of the lower animals in the soul's approaching transmigration.

American ladies in India have informed me that when they visit the native women in their homes the first question asked them is: "Are you married?" If the reply is in the negative the most profound astonishment is manifested by the entire female household; for to be unmarried and childless is, in their opinion, the greatest misfortune that can happen to a woman; and they will reply: "None of our females are ever unmarried except the dancing-girls, and they are married to the gods." "What," said a high-caste woman to a young lady acquaint-

ance of mine, "one as old as you unmarried? Were there no men in the country you came from?" The young lady saw that her reply was "marvelous, almost past belief;" and, when she told them that "there were many ladies in her country who stayed unmarried from choice, either because the man they loved had died, or they had not seen one whom they wished to marry, or from some other reason, they really did think she was telling them something perfectly untrue; they could not believe her. They thought she must be a widow, but for some reason wished to conceal it from them."

In China early betrothal is universally practiced. Parents sometimes contract their unborn children on the sole contingency of a difference of sex; but usually bethrothal is deferred until the children are from five to ten years of age. A lady already quoted, and who has had years of constant familiarity with Chinese customs, writes in reply to questions touching the early betrothal and sale of girls:

"These two subjects are intimately connected, and the former is in a great degree the result of the later. The money consideration is largely the occasion of the early betrothal, as the younger the child the less she costs, so that the mass of parents seek to betroth wives to their sons when very young. You ask what is the necessity of buying and selling? The Chinese reply, 'Our fathers did so; it is our custom.' Some more frank and honest will tell you plainly, 'I have fed and clothed the girl all these years, and I must get my money back. This is the only profit one has in girls, selling them off well.' Mothers, whose hearts have been wrung by the drowning of their girls, have tried to save them by appealing to the cupidity of the father, urging him to restrain his murderous hand *because*, by saving their lives, he might sell them as wives for a good price. I have met with one or two missionaries who

objected to using the word 'sell,' and who urged, with very poor logic and no support from facts, that the money given was very much after our style of a dowry to the bride, or to meet the expenses of the wedding. But the likeness fails in every point, as with us the father gives to the daughter, meeting all wedding expenses, while here, the parents of the son give a stipulated amount to the parents of the bride, and they struggle to get her as cheaply as possible. The very same characters are used in buying and selling a horse, cow, a pound of pork or tobacco, and a wife! Parents also sell their girls to the highest bidder, not but that some do really love their girls and seek good husbands for them, yet it is still true that a good sum of money is generally the chief consideration. I have one case in mind just here. The wife of our personal teacher is a graduate of the American Board girls' boarding school at this place, and the daughter of a widow woman, a member of that mission. She refused to allow her daughter to marry a preacher in her own mission because he could not pay enough money to meet the wishes of the mother and uncles, and our teacher secured the prize solely because he had the dollars; moreover, said dollars did not go to the bride as a dowry, but went to the mother and the father's family to enrich them with fields, etc. Another case: The young widow of one of our members was sold by her heathen father-in-law to secure money to buy a wife for another son. Wives are commonly spoken of as varying in price; thus they say, 'Wives are cheap or dear this year,' or 'they are much cheaper at Hokchiang than here at Foochow.' Among some few wealthy or official persons marriages are sometimes consummated without using the terms 'buy' and 'sell.' This was true in the recent marriage of the son of a wealthy native gentleman, who, however, is very foreign in his tastes, and thoroughly detests many of the Chinese customs. He told us that he gave no money for the bride, that he would have been ashamed to speak of it. It is true, however, that he sent the bride's parents most elegant and valuable presents.

"We are driven to concede the universal custom of selling and buying girls for wives, and we are compelled to meet this custom in our Church. Our native Christians seemed to think there was no alternative but to sell their daughters and buy wives for their sons, and this involves early betrothal, as they

are generally poor and must buy as cheaply as possible. In earlier years, when our members were few and but a small number of children in the Church, there seemed no way out of the difficulty. If Christian sons had wives they must pay for them, as no one would give to them; then, too, it was often the case, as it still is, that daughters were sold and wives bought for the sons before the parents entered the Church. In such cases nothing could be done, as bethrothal here is almost as sacred as marriage; but now that we have a large number of members with a corresponding number of children, it seems quite easy to abolish this buying and selling business altogether, and there would be a real gain in that girls would not be sent into heathen families nor boys allied to heathen wives. Yet it may still be true that a Christian might not be able to find a suitable husband for his daughter, or wife for his son, among the families of our mission, and in such a case there must be difficulty.

"But such cases must be rare, especially as there are three Christian missions here, and no Christian needs be limited to his own Church in his search.

"I fear much that the chief difficulty is found in the unwillingness of our members to resign the money consideration for their girls. They are very willing to accept wives for their sons 'gospel free,' but when it comes to letting their daughters depart in the same free manner, alas! 'old natur' squirms.'"*

Mrs. Tui, a middle aged Chinese lady, who became a convert to Christianity at Swatow, a few years since, and who, I think, was laboring as a Bible-reader in that mission at the time of our visit in 1873, told the following story of her life to one of the missionaries, who translated it and has since published it in a paper called the *Macedonian:*

"I was born at Koi Tau, a village in Po Leng, forty miles west from here. My father was a store-keeper, and I was the youngest of seven children. When I was seven years old I was betrothed for eight dollars to a man at Nam Leng, a village a mile from my home. I had never seen the man nor any of

* Mrs. E. E. Baldwin, of Foochow, China.

his family. I took nothing from home with me but the one tunic and pair of trousers which I wore. My mother and the go-betweens, who had acted as agents in my bethrothal, led me to his house and left me there. I jumped up and down, and screamed to go back with my mother; and my husband's mother told me not to cry, for my home was to be with her henceforth; and my husband's grandmother carried me on her back to please and quiet me; but I kept crying more or less for years. Indeed I never really stopped crying till I had children of my own. In the family there were my husband's grandfather, grandmother, father, mother, uncles, aunts, five brothers, and four sisters-in-law. I was told which man was to be my husband; and, though he was handsome, I immediately disliked him, because he seemed so old to me, for he was nine years older than I.

"I never saw my own mother again for three years, for she was afraid I would cry and be discontented if I saw her.

"I always slept with my mother-in-law, and during the day I spooled the yarn which the elder ones spun and wove into cloth. At this I worked from daylight until dark, only stopping to eat. I had plenty to eat, and was only whipped when I nodded over my spools. Once a year one of my brothers came to see if I was well; he stayed but a few minutes when he came, because it might make me homesick if he talked much with me. When I was eleven years old I went to my father's house and stayed four months, and did the same each year thereafter until I was married. I learned to spin and weave and sew and cook. All this time I never spoke to my betrothed husband, and he only spoke to me to tell me to do something. At fourteen, when his mother told me to do so, I became his wife. I cooked rice, fed the pigs, and did other work for the family.

"My husband never called me by any name whatever. When he wanted me to do any thing he said, 'Here you,' and of course I knew he meant me. When I was sixteen I had a little girl, and then another and another; but the third one I strangled when it was born, for I was frightened, for I knew that I should be hated for having so many girls. Then I had three boys and another girl, and, when I was forty, I had nine children. My husband was a very quiet-tempered man, and he was not very hard to me. In all the forty years I lived with

nim he beat me only four or five times. That was when I moved too slowly in serving him, and then answered back when he scolded me. There are not ten men in a thousand in China who do not beat their wives at all."

Girls in the East are women and very often mothers at the age of twelve. In India native girls fourteen years of age are expected to be mothers of at least two children. It is no uncommon thing in any Eastern land to find a toothless old man of sixty married to a girl of twelve or fourteen years. If such men marry at all they are obliged to marry children, as widows are not allowed to marry a second time.

A multitude of illustrative instances of early motherhood might be given, but three or four must suffice. A zenana teacher in Calcutta, in speaking to me of a certain married pupil of hers, said: "She is only thirteen years of age, and has a baby three months old." The same lady writes:

"In one school which I visited, I found the daughter of one of my old pupils, whose mother was married when she was eight years old, and this little girl was her first child. *She was born when her mother lacked one week of being ten years of age.* As long as this system of very early marriages continues, how difficult it is for a girl to receive education. In the house of a very rich Baboo one of my scholars, a pretty young thing now only seventeen, has lost four children."

An English surgeon in Lucknow gave me an instance which had just come under his personal observation, and was also vouched for by two or three missionaries, where a native married woman nine years and nine months old had given birth to a plump and healthy boy, and was able to furnish

abundant nourishment for the new-comer. Another instance illustrative of early marriages, as practiced in the province of Bengal, is given by an English lady engaged in zenana teaching:

"Another house in this neighborhood is regularly visited, in which the pupils are new beginners. A mother and daughter learn here, while another woman, from another house, joins them in their lessons. She is allowed to do so because her husband has forsaken her. Last Friday when I went to visit her house I found this woman crying. Her hair was not arranged; and, as she had mud rubbed all over her body, she looked most miiserable. I asked her to come and learn, but she said her fate was burned and her happiness blasted. At first I could not understand what she meant. The others who were studying with me related, with distressed faces, about her husband's *second marriage*. Before ten minutes had elapsed a crowd of people entered the house, when I observed my pupils covering their faces. In a whisper they told me, 'This man is her husband, the man with bright yellow clothes.' After a while the man spoke a few words to his first wife and then disappeared. A great number of women and children, all dressed in their best and covered with jewels, came in, followed by a little girl four years old, dressed in a red bridal suit, who was carried into this room. The old women surrounded the first wife, and, placing the innocent little child in her lap, told the little one to call her *sister*. I could teach no more that day owing to the disturbance. When I called again, I found, on inquiry, that the new bride was sent to her mother's to be kept there until she attained the age of twelve. The former wife is living with her husband on friendly terms again."

If an intelligent Chinaman or Hindoo is asked the reason for such early marriages he will reply that social purity is secured thereby, and that wives by thus being trained for a particular husband, and oftentimes under his very eye, are better fitted to please him by obedience and a strict attention to his peculiarities and necessities.

A more numerous progeny is also not the least important result of such marriages. The sacred writings of the Hindoos declare that, "If a daughter is married before six years of age, the father ascends after death to the highest heaven; if not before seven, to the second heaven; and if not until the age of ten, he goes to the lowest place assigned to the blest." On the other hand, "If a girl is not married by the time she is eleven years old, all her progenitors for many generations will suffer severe pains and penalties in the other world in consequence of the neglect of the child's parents." Consequently all the elder members of a family are never at rest till the children are married, for fear they shall have to suffer in the next world for the omission.

The following curious instance illustrates the inexorableness of this custom:

"An intelligent old Baboo, in whose house I have been teaching for more than two years, had a daughter, who, for five years, had been ill with rheumatic fever, and was as helpless as an infant. For a few weeks the child became a little better, so that she was able to move about. To my astonishment, the next time I went to the house, I found that this little girl was married; and in three weeks afterward she died, the fatigue and excitement having been too much for her. I asked her father how they could think of having the child married in her state of health. 'It is our *custom*,' was the reply. With a strange smile, he added: 'Do you not know that, if our daughters are not married before they are eleven years old, all their ancestors, for six generations, will suffer dreadful pains and penalties in the other world?' 'But,' I said, 'you do not believe this?' He answered: 'I do not know what to believe,—my own religion seems slipping away from me; but I am an old man, and shall soon be gone from here. I must put my trust in something; and I know nothing better than the religion of my fathers.' Poor old man, I have always felt a great interest in him. He

is intelligent and well educated; but, on the brink of the grave, is groping about in the dark, without a foundation to rest upon. His education makes him distrust his own religion, although he has not been taught the true foundation on which to build; and now, the Brahmin priests will not permit him to read the Word of God, and he is too superstitious to dare to offend them."*

Of course, there are many serious objections to this custom, not the least of which is the amount of crime which results, directly or indirectly. A gentleman, who had visited a jail in the province of Bengal, said to me that, out of three hundred and fifty native women confined there, nearly all were murderers, and imprisoned for life. A very large proportion of them had murdered their husbands. One hundred of these women were less than twenty-five years of age, and nearly fifty were less than twenty years old. They had been forced or coaxed into such early and ill-assorted marriages, that domestic life was a burden, to which even a criminal's doom was preferable. One poor child, of whom I heard in Benares, murdered her old and cruel husband when she was only nine years old.

In some parts of China, among the more intelligent classes, the evils of early betrothment are so thoroughly appreciated that families agree together to defy custom, and put off arranging for marriages until their children are grown, and more suitable alliances can be effected for them; but such departures from the rules of good society are rare.

Usually, the contracts made during the infancy of the parties must be fulfilled, although the proposed

*Miss H. G. Brittan.

husband may prove to be totally unfit for a decent girl; and it is positively certain that he will cruelly ill-treat her from the very first. The miserable bride, in such a case, often resolves to put an end to her existence; and instances of suicide by newly married women are quite common. In Shanghai, I saw the body of a girl, not more than fifteen years old, who had drowned herself, because of her sufferings at the hands of a cruel husband, to whom she had been married but a few days. Near the city of Amoy, a few months before my visit, a girl, who had heard of the worthless character of the young man to whom she had been engaged from early childhood, deliberately hanged herself rather than fall into the hands of one she had learned to hate and fear.

In Han Kow I was introduced to a bright-eyed, intelligent young native woman who had fled from the cruel treatment of her husband and his family, leaving all her valuables, including quite a sum of money which she had herself saved. She had protested against marrying the man, who was much older than herself, for he was a notorious opium smoker and of a very fierce and cruel disposition. But she had been engaged to him from her infancy, and Chinese custom knows no mercy. This young woman was received by the missionaries, and afterward became a convert to Christianity and an efficient worker in the mission. Of course, she was regarded by her relatives as irretrievably disgraced, and was formally discarded as a vile character; her husband retained her valuables and money, and speedily solaced himself with another wife.

No doubt early marriages, in the Orient, are the fruitful source of much crime and misery, and such marriages must, in the nature of things, often bring unhappiness, especially to the wife; yet when we consider the low state of morals in the East, and that there are absolutely no influences calculated to keep men and women pure, and that many men find great difficulty in obtaining a livelihood, we must admit that if marriage were not thus early consummated, before an opportunity is given the parties to object, or to urge the difficulties in the way, an overwhelming amount of idleness and profligacy would certainly follow. Until Christianity spreads its benign and protective influences over these lands, the present custom can hardly be supplanted with safety.

Chapter VII.

MARRIAGE IN JAPAN.

MARRIAGE customs, so far as the details of the wedding ceremony are concerned, differ even in different sections of the same country. I shall, therefore, content myself for the most part, with such general statements as apply to all portions of each country and afford a correct general knowledge of this important institution among the Orientials.

In Japan the marriage of a daughter is always celebrated with a greater or less degree of rejoicing in the house of her husband. It is, however, too important an affair for any but the relatives and confidential friends of the parties to participate in; strangers and mere acquaintances are therefore excluded, and unlike the Chinese (who invite foreign guests, and make a great ado, for the gratification of public curiosity), the Japanese celebrate their weddings with discreet reserve. In general, a Japanese marriage is the result of an arrangement made long before between the parents of the parties; although now, more

frequently than in former years, Japanese matches are love matches, and the preliminary agreement is voluntarily made by the bride and groom acting from deliberate choice.

Ordinarily a Japanese bride brings no stated dowry to her husband, except her *trousseau*, which, as a matter of family pride, is always as extensive and elegant as circumstances will permit. The Japanese classics say that a bride "must have an unsullied reputation, a gentle and yielding disposition, an amount of education fitted for her sex, and the acquirements of a good house-keeper:" reasonable requirements certainly, which, had they been met in all cases, would long since have made Dai Nippon the envy of all nations. From careful inquiry, I conclude that pecuniary considerations are usually regarded as of secondary importance in Japanese marriage contracts; although the claims of rank and social position are always rigorously considered.

A Japanese bride is generally from sixteen to eighteen years of age, and the groom about twenty. Some time before the wedding, a betrothal ceremony takes place; at which all the preliminaries are settled, and a complete understanding arrived at between the families represented.

Very frequently at the betrothal ceremony the young people discover, for the first time, just what arrangements the discreet parents have been making for their future happiness. After betrothal the young man and woman have frequent opportunity to meet and cultivate each other's acquaintance; formal visits are interchanged by the contracting families, and

presents are made according to the circumstances of the donors.

The following description of the formal wedding ceremonies is from the pen of Aimé Humbert, who was for several years Minister Plenipotentiary of the Swiss confederation in Japan, and enjoyed extraordinary opportunities for observation and study of Japanese manners and customs:

"Early in the wedding morning, the bride's *trousseau* is brought to the groom's dwelling, and laid out very tastefully in the apartments where the wedding feast is to be held. In the chief room an altar is erected, adorned with flowers, and laden with offerings to the family gods, patron saints, and other worthies, whose pictures are hung in front. All the rooms are ornamented with pictures and flowers. About noon a splendid procession enters the apartments thus prepared; the young bride, veiled and arrayed in white, advances, led by two female friends, and followed by a crowd of relatives, friends, and neighbors, in robes composed of scarlet brocade, gauze, and embroidery.

"Two friends do the honors of the occasion, distribute the guests, see to the arrangements for the repast, and flit about from one group to another. They are called the male and female butterfly, and personify the charming couple who, in popular story, set an example of conjugal felicity.

"Except among certain Buddhist sects, priests have no place in a marriage celebration in Japan. The decisive ceremony, by which the Japanese replace our sacred ordinance, possesses an affecting symbolism. A vase in the form of a pitcher, with two mouths, and beautifully ornamented, is produced. At a proper time one of the brides-maids fills it with saki (native wine); the other takes it by the handle, raises it to the height of the mouths of the kneeling bride and groom, and makes them drink alternately, each from the pitcher mouth placed opposite their lips, until the vase is emptied. It is *thus* that, husband and wife, they must drink from the cup of conjugal life; he on his side, she on hers; but they must both taste the same ambrosia or the same gall; they must share equally the pains and sorrows as well as the joys of this new existence.

JAPANESE WEDDING PARTY.

If the poetic charm of the symbolism of the natural affections sufficed to render people moral, the Japanese should be the best husbands in the world. Unhappily, the same man who has the right to kill his wife on the slightest suspicion (if, for example, he should see her in conversation with a stranger, no relation of the family), has no scruples about introducing a first concubine, and soon a second, then a third, and it may be even a fourth, under the conjugal roof.

"The expenses of the wedding are borne by the groom; and many a young couple among the poor classes have to struggle bravely for years to pay the debt thus incurred. Others have had sufficient courage and good sense to resist the temptations

of the national custom. In such instances the proceedings testify to the national talent for acting. An honest couple have a marriageable daughter, and the latter is acquainted with a fine young fellow, who would be a capital match if only he possessed the necessary means of making his lady love and her parents the indispensable wedding presents, and of keeping open house for a week.

"One fine evening, the father and mother returning from the bath, find the house empty,—the daughter is gone. They make inquiries in the neighborhood; no one has seen her, but the neighbors hasten to offer their services in seeking her, together with her distracted parents. They accept the offer, and head a solemn procession, which goes from street to street to the lover's door. In vain does he, hiding behind his panels, turn a deaf ear. He is at length obliged to yield to the importunities of the besieging crowd; he opens the door, and the young girl, drowned in tears, throws herself at the feet of the parents, who threaten to curse her. Then comes the intervention of charitable friends, deeply moved by this spectacle; the softening of the mother; the proud and inexorable attitude of the father; the combined eloquence of the multitude employed to soften his heart; the lover's endless protestations of his resolution to become the best of sons-in-law.

"At length, the father yields; his resistance is overcome; he raises his kneeling daughter, pardons her lover, and calls him his son-in-law. Then, almost as if by enchantment, cups of saki circulate through the assembly; every body sits down upon the mats; the two culprits are placed in the center of the circle, large bowls of saki are handed to them, and when they are emptied the marriage is recognized, and declared to be validly contracted in the presence of a sufficient number of witnesses; and it is registered the next day by the proper officer without any difficulty.

"The fashion of wedding-trips is unknown in Japan. Far from leaving the young people to enjoy their happiness in peace, their friends resort to every sort of pretext for overwhelming them with invitations and visits, which are always accompanied by prolonged bouts of eating and drinking."

During my stay in Yokohama, a young Japanese, whose name I think was Tarō, was employed by an

acquaintance of mine, an American gentleman, as a bettō, or groom. One day it came to the knowledge of his master that Tarō had been smitten by the tender passion, and greatly desired to take to himself a wife. Although poor, and belonging to the common class of laborers, he had saved enough from his moderate wages to pay the expenses of a suitable feast; and since he was certain that his six dollars a month would furnish ample support for a wife and family, he saw no reason why he should not marry at once. Through a friend he had learned that a certain young lady of sixteen was in the matrimonial market, and, as she was represented to him as possessed of every desirable attraction of form and features, to say nothing of her mental and moral excellencies, the susceptible groom had set his heart on obtaining her for his own. We ascertained that, by some means, he had succeeded in seeing her once, although she had no knowledge whatever of him.

According to custom, Tarō at once employed a mediator, who, going to the house of the girl's parents, and, gaining their ear, proceeded most eloquently to enlarge upon the superior excellencies and attractions of his client; declaring that, although each of the other suitors for the young lady's hand no doubt had his good qualities which commended him to their favor, still Tarō possessed such a combination of virtues that he would certainly make the most desirable son-in-law of them all. Without consulting the girl at all, a bargain was closed. Tarō was to advance a certain sum as a present to the parents, and also as a seal to the contract. Since it

was an unostentatious marriage in low life, my friend and myself were readily accorded the privilege of being present in the little house of the groom, in one corner of the compound, when the final ceremony took place. It was about eight o'clock in the evening, and, on our arrival, Tarō appeared, dressed in his best, and attended by a few friends, male and female, all in holiday attire, all as gentle and polite as the Japanese know so well how to be, and uttering pleasant wishes for our comfort and happiness in well-chosen words of their soft and flowing language.

The little building was illuminated with gay lanterns, and bedecked with grotesque pictures; and every little household ornament belonging to Tarō or his expected bride was displayed to the best advantage. Presently the entire company formed a sort of semi-circle, sitting upon the soft, clean mats, and conversation became general, the natives chatting and laughing quite hilariously.

In the meantime the mediator, or friend of the bridegroom, and a government officer, or registrar, were completing the ceremonies at the house of the bride, by recording the contract made with the parents, to which the parents and the mediator signed their names, and the officer affixed his official seal. About half-past eight our attention was attracted by lights near by upon the street, and, in a few moments the mediator, the government officer, the parents, the bride, and a few of her select friends, presented themselves at the entrance of the cottage, and, removing their clogs and sandals, stood

together upon the clean matting of the little veranda. At this point Tarō proceeded formally to welcome them, using the most elaborate terms known to Japanese etiquette, at the same time bowing and prostrating himself before them and bestowing all manner of humiliating epithets upon his most unworthy self. His courtesy was promptly returned by the father of the bride.

When this rather tedious performance was ended, the new arrivals proceeded to join the squatters already referred to, the groom and bride sitting together by themselves in the center of the room. After some unimportant preliminaries, the registrar, with much show of official importance, and after the payment of an appropriate fee, produced his book, and carefully recorded the fact that the bride was at that hour, and with time-honored observances, brought to the house of Mr. Tarō. The names of the parties to the contract and all those present at the wedding were added to the entry. After this came the supper, which consisted of rice, sweet potatoes, ducks' eggs, meat, and fish, with a great variety of confectionery; winding up with an abundance of the best saki, alternated with pipes and tobacco. The feast was evidently as sumptuous as the purse of Tarō could possibly command, and was certainly most enjoyable. About ten P. M. the guests, including the parents of the bride, all took their departure with many bows and smiles and good wishes, leaving Tarō and his wife alone to get acquainted at their leisure—since up to this time they had never exchanged a word—and the bride especially had

enjoyed no opportunity to determine whether her husband was agreeable to her or otherwise.

At present the position of woman is being more rapidly advanced in Japan than in any other Asiatic country. Girls are securing, in the public as well as private schools, an education better suited to their wants as married women; husbands, among the higher and more intelligent classes, are many of them proud to proclaim the fact that they honor and respect their wives, and accord to them their rightful position. Quite a number of advanced gentlemen have entered into marriage contracts which secure to the wife the same rights and privileges before the law that have formerly belonged exclusively to the husband. The government has set itself to improve the condition of woman by improving the marriage laws, and by allowing young people greater liberty in the choice of companions, and removing all restrictions upon intermarriage between the different classes of society.

Chapter VIII.

MARRIAGE IN CHINA.

IN China, marriage contracts are always made through the agency of a person called a "*go-between.*" Even where an intimate acquaintance exists between two families it would be regarded as indelicate and an inexcusable disregard of social conventionalities for the parents of either party to attempt to arrange a betrothal without the aid of a mediator. These match-makers belong to a class always employed at weddings and funerals, and are regarded as servants of the more respectable sort. They circulate among the families of the neighborhood, and are supposed to be thoroughly familiar with every grade of article, male or female, which at any time is in the matrimonial market, and, therefore, able to suggest to parents some particular place where they will be likely to find a suitable help-mate for their son.

In families of the literary class, the entire matter is sometimes arranged by a mutual friend instead of a professional go-between. This is regarded as a highly respectable method of procedure, and is a safeguard against either a lad or maiden who has some blemish or deformity being palmed off upon either family, a trick which an ordinary mediator will sometimes perpetrate for a suitable pecuniary consideration.

Persons bearing the same family name are never

betrothed, no matter how distant the relationship. Those really most interested in the affair,—namely, the boy and the girl,—are seldom, if ever, consulted, since the boys are supposed to be entirely indifferent, and the girls are not of sufficient importance to warrant any deference to their likes or dislikes.

Courtship, love, or love-letters are out of the question. A girl may be offered to the son of her father's friend or to the son of an utter stranger,—it is a mere matter of business; no other consideration enters into the transaction. The initiative is usually taken by the parents or friends of the young man. The matrimonial broker is furnished with the ancestral name of the young man, together with a memorandum of the hour, day, month, and year of his birth. When a family having a marriageable daughter is found willing to negotiate, they first consult a fortune-teller, or cast lots before some popular god, to find out whether the proposed union will be prosperous or not. The decision is made after comparing the name and exact age of the girl with those of the boy. If the reply is favorable, the negotiations proceed. The next step in order is, to determine the price to be paid to the parents or guardians of the maiden. This depends upon the size of her feet, her age, the price of rice, and various other things pertaining to the particular locality in which she lives.

If the girl in question is very young, and on account of the poverty of her parents, or for any other reason, is to be immediately transferred to the family of her future husband, where she will be

reared and trained exactly to his mind, she can usually be purchased for from five to ten dollars. In Foochow, I was told that a girl of six years could be purchased for fifteen dollars, while a girl of marriageable age,—say twelve or fourteen,—the expense of whose training is already met, costs from fifty to one hundred and fifty dollars.

If a girl has small feet she can only be purchased by a family able to maintain her without work. They are, therefore, expected to pay roundly for such an ornament. The large-footed girl, who is destined for the wife of a laborer, or, as a secondary wife, to be a useful and laborious member of the household, may be purchased for a much smaller sum. If the times are hard, and rice is high, and money is scarce, of course wives go down in the market, like pigs or poultry. At least a part of the stipulated price is paid at the time of betrothal, as bond money; otherwise the father's overmastering cupidity, which is a national trait, would certainly persuade him to dispose of his daughter to a higher bidder, should one chance to come along in the interim between betrothal and marriage, and thus the poor suitor would be suddenly left wifeless, with no possible chance of redress for the wrong done him.

During the further progress of the negotiations, various ceremonies of a symbolic character are observed, and presents of greater or less value, according to the station and wealth of the parties, are exchanged. As with all other transactions in China, there is a vast amount of "red tape" connected with these preliminaries; but, if the proposed match is to

be a safe and profitable one, every law of custom must be strictly observed, even to the most unimportant. A detailed account of these betrothal and marriage formalities would fill volumes, and be of little, if any, interest to the ordinary reader.

The interval between betrothal and marriage varies from one month to fifteen or even twenty years, according to the age of the young people. As the day of marriage approaches the furniture of the bride, together with her entire outfit, except the robes and ornaments to be worn by her on the wedding-day, are sent, with great ceremony and display, to the home of her future husband, and the full amount of her purchase money is paid to her parents. This latter ceremony, the payment of her price, is never omitted or delayed, since this is positively the only compensation a Chinese father expects, or, in most cases, even values, for the trouble of rearing a daughter. Very frequently is the traveler in the narrow street of a Chinese city suddenly squeezed into a corner to make way for a procession conveying the effects of a bride to her husband's house. These consist of all sorts of things connected with household affairs, such as chairs, tables, boxes, trunks, bedding, fancy lanterns, paintings, choice plants and flowers, sedan chairs, pigs and chickens in coops, and provisions of every variety. Chinese families love to swell the display and attract the admiration of the crowd at such times, and, lacking the means to purchase, will oftentimes hire a large number of articles for the occasion, and thus by a judicious distribution of the expense the same outfit will serve

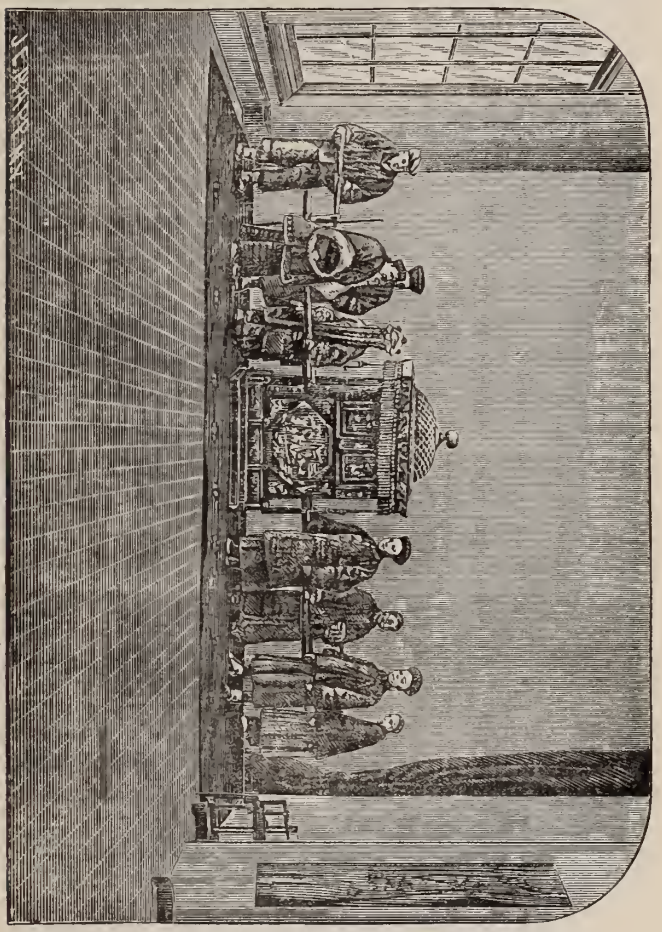
to grace the nuptials of a score or more candidates for matrimonial honors.

If the betrothal take place after the bride has come to be a young woman, she is required to maintain the strictest seclusion until marriage. She sees only her relatives, and whenever she goes abroad it must be in a closed sedan chair;—and in her intercourse with her brothers and all her male relatives, she is expected to maintain the most dignified reserve. She can form no new acquaintances, nor begin or even continue any of those associations which, if permitted, would add so much to the enjoyment of her future life. Her days of virtual seclusion from the world have already begun, to be ended only by old age or death.

The principal ceremonies of the marriage-day are every-where the same in China; although the details differ in different provinces, and even in different districts. In some localities the procession and chief ceremonies take place in the night; but usually the day-time is selected as more convenient and propitious. Consequently no sight is more common to the traveler in this thickly populated country than the noise and parade and ornaments and feasting attendant upon these joyful occasions. I have witnessed several Chinese weddings, both in high and in low life, and have often stopped in the streets of large cities to make observations and notes when a marriage procession of more than usual magnitude and importance was passing.

Instead, however, of giving a detailed account of a wedding in some particular locality, it will be

better to follow the plan I have adopted, and men tion only those observances which seem to be gen-



BRIDAL SEDAN CHAIR.

eral and invariable. The sedan chair in which the bride is to be carried to her future home, is furnished

by the family of the groom, and sent to the house of her parents a day or two before the wedding. A band of music goes before it, and a greater or less number of friends and hired attendants, with red hats, and bearing red lanterns, red umbrellas, red banners and streamers follow after. The straggling procession is accompanied by the usual number of noisy boys and street idlers, including a score or more of ownerless barking dogs. This bridal chair is invarably red, and when the family of the groom is wealthy it is covered with some expensive material like silk or velvet, with an abundance of tassels, streamers, festoons, and other costly ornaments.

On the morning of her marriage the bride arises very early, and proceeds, by the help of numerous attendants to bathe, and to make as elaborate a toilet as is possible under the circumstances. Her breakfast is sent by her future husband, but is partaken of sparingly. When the appointed moment arrives, the bridal veil (also provided by the groom), is thrown over her head completely to hide her face, and, after observing various superstitious rites (of very much the same import as the custom, often observed in this country, of throwing an old shoe after a newly married pair when they leave the home of the bride), she takes her place in the bridal chair, which is closely shut. She is now ready for the

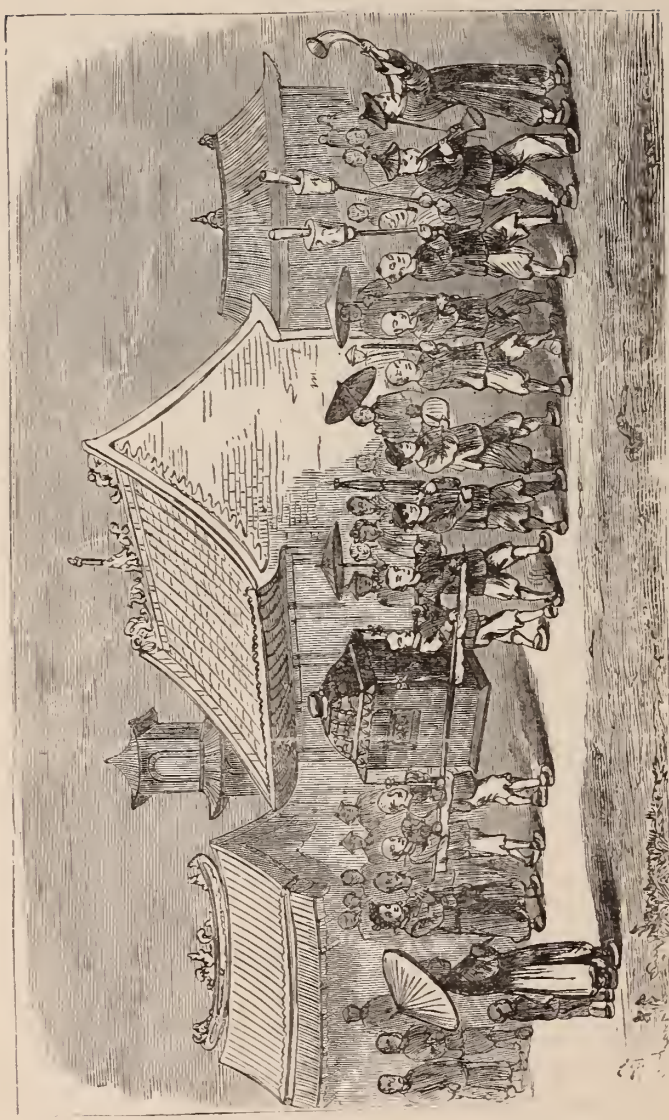
WEDDING PROCESSION,

to which she has always looked forward as the crowning event of her life; the especial feature of the day for which all other days were made. Some-

times the bridegroom, and a few friends who have accompanied him, make a part of the procession; but more frequently he awaits, in his father's house, where the invited guests are assembled, the coming of the bride.

A great procession is a Chinaman's ideal of grandeur, and, next to the triumphal progress of a mandarin, a marriage procession among the wealthy is, from a Chinese stand-point, as near perfection as any thing can be expected to approach in this world. By imperial edict both the groom and bride are permitted to wear certain articles of clothing forbidden, at other times, to all but the royal family. The bride may also have four bearers to her sedan chair, an honor usually granted to government officials alone. All such customs are designed to emphasize the importance and dignity of the marriage relation.

But now the procession is ready to move, and all passers-by must clear the narrow street (never over eight feet wide), while curious foreigners may cram themselves into some side alley or shop door, from which the odd performance may be observed. First come four men, each bearing an unusually large and elegant silken lantern: two of these are inscribed with the ancestral name of the groom, and two with that of the bride. Next is usually borne a huge red umbrella, followed by a band of music. And such music! All the horns, gongs, cymbals, two-stringed fiddles, flutes, and drums in the neighborhood seem to have been pressed into service for this occasion. No two instruments are tuned alike; no performer seems tc



BRIDAL PROCESSION.

have the least idea of time or measure; it is simply one squeaking, rasping, grating, thundering din, smiting upon the ear of the foreigner like what he might conceive to be the howling of lost souls, and banishing from his mind all thought whatever of dulcet sound or sympathetic cadence. A combination of Scotch bagpipes, tin-pans, bass-drums, and horse-fiddles (when the boys of an American town are all out on a Fourth of July), would be celestial harmony compared to it. But the Chinese always seem to enjoy it, and cherish an open contempt for the uncultured "outside barbarian" whose ear finds no melody in gongs, no echoing sweetness in the lusty blasts of a bamboo horn.

Following the band comes the bridal chair—closely shut. Sometimes her tiny feet may be seen peeping out from beneath the silken curtain in front; but her beauty and the elegance of her apparel must, at least for the time being, remain a matter of conjecture. The remainder of the procession is made up of friends and relatives of the families, followed by a greater or less number of common laborers and beggars employed for the occasion, and arrayed in showy and sometimes costly gowns and hats, but (like the ass in the lion's skin), their tattered and dirty condition is usually discovered beneath. These carry flags, tablets, banners, inscribed with the titles and excellencies of the contracting families, lamps, embroidered canopies, flaming torches even in the day-time, flowers, and other ornaments. Like the average American political procession, these walk in pairs, one on each side of the street, at long inter-

vals, and shout and sing in *harmony* with the band, and with a vehemence and persistency in proportion to their pecuniary compensation.

The entire parade seems to be under the direction of a sort of drum-major dressed like a harlequin, in a red cloak and pointed hat, who capers about like a monkey, and lays full stress upon the importance of the occasion and himself. Sometimes these ludicrous processions extend for a mile or more. Curious spectators throng the streets and bridges and shops, discussing the families interested, and commenting upon the value and beauty of the articles displayed, including the bride as common report describes her.

Unlike the Syrian or Indian custom of going out to meet the bridegroom, in most parts of China a deputation, consisting of the brothers or several intimate friends of the bridegroom, is sent out to receive the bride. They usually meet the procession about half-way—always in a conspicuous place—and the ceremony of "receiving the bride" is observed. Various civilities and cards are exchanged by the two groups, and many bows and hand-shakings are indulged in. At this point, the two men with lanterns bearing the bride's name turn back to her former home; her name is now changed to that of her betrothed; her brothers and relatives of the family, who have thus far made a part of the procession, follow the retreating lantern-bearers; and, henceforth, the bride is in the midst of entire strangers, excepting her female servants, if she have any, who, I am told, still remain with her.

When the door of the groom's house is reached great quantities of fire-crackers are let off, and the music by the band is louder and more terrible than ever. The chair is borne into the reception-room, and the groom stands by while the bride, still closely veiled, is assisted to alight by two married women who have borne male children, and are in virtuous and quiet subjection to their husbands.

The groom and bride are now conducted to the bridal chamber, and are seated side by side on the edge of the bedstead, where they remain for some time, while a universal silence prevails in a most impressive contrast to the hurly-burly which has preceded it. When sitting down the groom tries to get a portion of the bride's robe under him, by which act he is supposed to insure her submission in the future; but sometimes she is too sly for him, and actually succeeds in setting herself down on a part of his dress, thus declaring her determination to insist upon her rights, and to repel any undue usurpation of domestic authority on his part.

After this usually comes the religious part of the ceremony, which consists of offerings, and worship by the bride and groom before certain tablets inscribed with the names of their deceased ancestors. At this a priest may or may not preside, according to the wishes of the parties.

Following this are various ceremonies, among which is that of drinking wine together. Two goblets of jade stone, united by five colored silk threads, are partly filled with wine, which is then thoroughly

mixed by pouring back and forth from one cup into the other. One goblet is now presented to the groom, and one to the bride. After they have sipped a little of the wine, the goblets are changed,

DRINKING WINE TOGETHER.

and the bride drinks from the one just used by the groom, while at the same time he finishes her portion. Sometimes, however, no silk threads are used; and then, again, only one goblet is used. The custom as just described is, however, quite general, and symbolizes the joys and sorrows of life which must be met by husband and wife together. Soon

after this ceremony the bride's veil is removed, her hair elaborately arranged, her costliest robes put on, and she sits down with her husband at the table,—the only time in all her life that she is permitted so to do. Of the wedding-dinner he may eat as much or as little as he pleases, but she must not partake. She maintains a modest silence, while he usually, for the first time, beholds her features, and finds out whether she is pretty and attractive, or cross-eyed and ugly; whether he has drawn a prize, or been cunningly cheated in his matrimonial speculation.

After he has gazed upon her and criticised her as long as he pleases, the parents and the invited guests are permitted to enter the room, to scan the bride, and freely to comment upon her appearance. Some pretty severe criticisms are usually indulged in by the females of the company. If the bride is regarded by the groom as handsome and a good bargain, any acquaintances of the family who may be near by, and even strangers who may be passing upon the street, are invited to come in and take a look at her. During this cruel examination the bride is expected to smile modestly and show no temper, no matter what remarks may be made. If she succeeds in doing so, it is a good omen, and very much to her credit. She is now introduced to her husband's parents and other relatives, which act completes the marriage ceremony proper. Later in the day the groom sits down with his male friends to a feast appropriate to his circumstances. I am told that, in some parts of China, these male guests are each expected to bring the groom a valuable present,

usually of money, to assist him in meeting the increased expenses of his establishment.

These dinners among the wealthy are often very elaborate and costly affairs. One such which I attended, more in the character of a spectator than a guest, may be briefly described, as it was explained by the missionary friend who accompanied me. The dining-hall occupied one entire side of a beautiful court, fragrant with flowers, and ornamented with two or three miniature fish-ponds. The place was alive with noisy attendants, fully impressed with the importance of the occasion, and determined to raise a corresponding hubbub. The hall was furnished with a long row of small tables, so arranged that three persons occupied each table, leaving the fourth side open to the interior of the place. The invited guests, most of whom were government officials, were gorgeous in their rich colored silks, fine embroidery, and costly ornaments, and had the self-satisfied air of men who enjoy the process of fattening at the public crib. When all were seated, each table was immediately covered with all sorts of delicate dishes, confectionery predominating; and in the center, on an elegant silver stand, was placed the dish which constituted the course. With their wooden chopsticks—which at the beginning of the feast are united at the big end like a couple of matches, to show that they have not been used before—the guests helped themselves as they chose to the various side dishes; but courtesy demanded that they should invariably taste of the center dish, which was soon removed to make way for the next course. The

dinner began at twelve o'clock, and did not conclude until after five in the afternoon. There are usually about fifty courses.

A little cup on a silver stand, at the right of each guest, was kept constantly filled with tea, without either milk or sugar. A second cup, on the left, was supplied with a kind of wine, which none but a Chinaman can drink. The servants glided about and kept each table well supplied, evidently anticipating the wants of the guests, as Chinese servants know so well how to do. Even to mention all the dishes which came and went would be, of course, impossible, since there are mysteries about Chinese cooking, which only the thoroughly initiated can ever hope to fathom. The feast commences with tea, and finishes with soup.

Relying upon my friend, and upon detailed accounts by others, who are equally familiar with such repasts, I may say, in general, that there were sharks'-fins; birds'-nests,—a curious glutinous substance built into their sea-cliff nests by a species of swallow, and very good eating too; peacocks'-livers; fricassee of poodle,—a little dog, rather like a pig; there was rice, of course, better than it can possibly be cooked in America; salted shrimps; baked almonds; cabbage in a variety of forms; the root of the lotus plant, tasting very like a boiled cucumber; there was green ginger, and preserved ginger; stewed fungi; fresh fish of almost every variety; onions mixed with every thing; salt duck; and pig in every possible form,—roast, boiled, fried; and in the most delicately cured ham that the world affords.

Along the side of the hall, opposite the open court, was erected a stage, upon which, during the entire dinner, a theatrical performance was going on. The play was historical, and represented the actions of both men and demons. The dresses were fantastic; the actors spoke in a shrill, falsetto voice, very disagreeable to our ears; the ground and lofty tumbling, freely introduced, was a marvel of skill and muscular strength; the musicians sat at the back of the stage, stopping, if necessary, to *tune* their instruments in the middle of a scene; the actors changed their robes without retiring; and one act ended with the beheading of a traitor, which was so well done that we could scarcely persuade ourselves it was not a reality. The singing was nasal and screeching, a falsetto of the most agonizing quality; in fact, the least said about it the better. But the Chinamen seemed to delight in it, and the feast went merrily on to its close. The whole affair was a scene of costly profusion, in marked contrast with the poverty of the common people.

Marriage feasts among the middle classes, several of which I attended, are similar to the one just described only less elaborate. These feasts are common among the native population, and are prepared with more or less display, according to the purse or the tastes of the giver. Sometimes a great deal of money is expended in what is known as the Feast of Betrothal, as will be seen by the following account given by Mrs. E. E. Baldwin, of Foochow:

"A Hok is a mandarin of the Crystal Button. A number of foreign ladies, with myself, were invited to be present at the

celebration of the betrothal of A Hok's little girl, six years old, to a little boy of eight. A large number of native ladies, of the very *crême de la crême* of Chinese society, were present. No men were invited, of course, though some of the male members of the immediate family were lookers-on. Six rooms were elegantly adorned for the entertainment. It would be vain for me to attempt a description of the scene. The great variety and exquisite workmanship of many of the ornaments; the brilliant lanterns and chandeliers; the flowers every-where; the professional musicians, and the jugglers with their wonderful tricks; the elegantly dressed official ladies with their perfection of 'heavenly feet,' incased in the tiniest satin shoes daintily embroidered; the marvelously beautiful and valuable head ornaments of the most delicate gold filigree work, on these same ladies' heads, their grace and elegant manners; the 'tiffin' (lunch) at five P. M., at which we were expected to eat but little, and the dinner at seven P. M., at which we must pay due courtesy, by eating of each of the seventeen courses and sixteen standing dishes—altogether, my dear friends, it was a *recherché* affair, and I wish that you could, every one, have been there to 'look see' the entertainment, as the Chinaman says.

"The musicians played (and such music!) from four o'clock to half-past eleven P. M., at which time we left, grateful that we still retained the use of our ears, in spite of Chinese guitars, violins, drums, etc., etc. Occasionally the leader of the singing brought a fan, with a list of the songs printed on it, to us, for us each to select a song for them to sing.

"The little bride was elegantly dressed, and seemed to enjoy the occasion. The solid gold bracelets her little future husband sent her cost two hundred and seventy dollars. With them he sent her a bridal suit of scarlet brocade silk, of very fine quality, which is to be preserved for the future wedding-day, some time in the years to come, proving the satisfactory permanence of Chinese fashions. At intervals throughout the afternoon and evening, servant women passed long silver pipes for the ladies to smoke. The foreigners respectfully declined, but the native ladies each time gave a puff or two on the pipes, letting the smoke come out of the nose! The dinner was served in tiny plates (there always being a central dish, into which every one dipped), and eaten from silver cups and plates, with

silver-bound chopsticks, and two-tined silver forks, also silver ladles for dipping into the common center dish! I append our bill of fare:

BILL OF FARE.

STANDING DISHES.

Four kinds sweetmeats.
Sweet pickles and cooked cucumbers.
Pickled cabbage and meat.
Liver, gizzards, hearts, etc., of fowl.
Preserved pork and red peppers.
Little fish, dried duck, and beans.
Ham and mushrooms.
Lotus root with mushroom.
Mandarin oranges.
Cooly oranges.
Pumaloes, pears, dried watermelon seed.
Dried beans.

DISHES IN COURSE.

1st. Bird's-nest soup with pigeons' eggs.
2d Ducks'-feet soup.
3d. Fish-brain soup
4th. Fresh shell fish.
5th. Fresh water fish with onions and Chutney.
6th. Chicken soup.
7th. Sharks' fins.
8th. Mushroom and ham.
9th. Roof of pig's mouth and entrails.
10th. Rice and vegetables.
11th. Chicken stew and bamboo sprouts.
12th. Sponge cake and fruit pudding.
13th. Pork soup.
14th. Pork.
15th. Fowl cut up.
16th. Meat in pastry.
17th. Almond soup.

"There! you have the list. Isn't it enough to make one's mouth water? *I* like bird's-nest soup with pigeons' eggs, can *endure* sharks' fins, don't *long* for pigs' brains, and *detest* the *roof* of pig's mouth and entrails! That dish just mentioned was too much for even my ocean-trained stomach. I immediately appointed Miss P—— taster for the good of the missionary cause, and the poor woman nearly martyred herself swallowing *red* peppers so disguised that she never suspected what they were! Mrs. De Sano, the wife of our consul, ate of every dish, and rejoiced therein. She assured us that she would be very hungry for a Chinese dinner before she could be again favored with one.

"I considered *her* call to China *most* emphatic. But as for myself, I am entirely resigned to do without Chinese dinners; at least I prefer to have not more than one a year!"

At the marriage feast proper, the men, in their most convivial moments, even deign to chant (they can with no degree of truthfulness be said to sing) an occasional marriage song, from the classics, in

praise of women; for example, the following, translated by Dr. S. Wells Williams:

"Our high dame is of lofty stature,
And wears splendid robes, beneath others of a darker color.
Her hands are like a budding and tender plant;
The skin of her face resembles hardened lard.
Her neck is comparable to the white larvæ of the sphinx;
Her teeth can be equaled to the seeds of the gourd.
The temples of her head are like the cicada;
Her eyebrows to the winged silk moth.
She smiles most sweetly, and her laugh is agreeable.
The pupil of her eye is black,
And how well are the black and white distinguished."

But even on such occasions the real sentiments which these self-complacent lords of the Flowery Kingdom cherish in regard to women are sure to find utterance in something like the following, translated by the same gentleman:

"A talented man builds up the city,
But a shrewd woman throws it in ruins;
A beautiful and clever woman
Is like the owl, and like the kite;
Women with long tongues,
Are stepping-stones to misery;
Commotions come not from heaven alone,
They are produced by women.
Tongues which neither teach nor reprove,
Are those of women and eunuchs."

Marriage odes, some of which are of real excellence in the beauty of their conception, are often inscribed, in fanciful characters and elaborate designs, on banners and silken scrolls, and hung on the walls of the reception-room and banqueting-hall.

A married woman in China belongs literally to her husband and his parents, just like any other piece of property which they have bought and paid

for. She is no longer spoken of by her parents as their daughter; if, indeed, she is ever mentioned at all by them. The almost absolute power granted to a husband over his wife is often used to degrade and oppress her. She must submit to her mother-in-law's commands, and often is required to serve her as a slave, for the young folks never set up housekeeping for themselves while the old people are living. A Chinese literatus said to a friend of mine: "As long as a girl has no husband she obeys her parents, and, therefore, is of their family; but as soon as she has a husband, she takes his name, obeys him, and belongs to him; while a boy never gives up his name and must ever obey his parents." This seems to be a very fair epitome of Chinese ideas in regard to matrimonial relations.

My friend continues:

"When I say that the young wife belongs to her *husband and his family*, I find a depth of meaning in the expression hard to be realized by a Christian people.

"It is true that there are young wives, even in Christian lands, that know something of family meddling and tyranny, but it is not to be compared to the *sanctioned* authority wielded over the Chinese wife by her parents-in-law and her husband's brothers and sisters, and not a few have committed suicide to get relief from this tyranny. But a few years ago a wife in that house just below us ended her miserable earthly existence by taking opium, to free herself from her brother-in-law. If the husband should die his parents may sell her again to improve their own finances, or, as in a case I have in mind, to get money to buy a wife for another son. As sons are the delight, the honor, the hope of a family, both for the present and future life, the wife is careful to observe all the prescribed offerings to the gods that have power to grant her such a blessing. If given her, she is an honored, happy woman, but alas! if denied, her very existence is often made a burden to her

If her husband is in circumstances to take another wife, he may do so, though she must show due honor to the first. Yet the affection and real respect, so far as there is any, is given to the mother of the son."

The Chinese code reverses that of Christian lands and requires a husband to cleave to all his own relatives, even if, by so doing, he must forsake his wife; and the reason assigned by the sages for this requirement is that the loss of a parent or a brother is irreparable, but that of a wife is not. The classics give, for the control of a married woman, what are called the "three obeyings:" "She must obey her father; she must obey her husband, and her husband's parents; she must obey her son, after her husband's death."

The condition of Chinese females improves somewhat as they advance in years, and become the mothers of sons; for, in due time they become the maternal heads of households, and in their turn exact the most strict obedience from their young daughters-in-law who come to grace the family mansion and add to the family dignity.

Chapter IX.

MARRIAGE IN INDIA.

THE Hindoos believe that "woman is made only for marriage;" hence, from the very birth of a girl, the most important thing in connection with her is her wedding. From the age of five or six she talks about her marriage, and all the female members of the family talk about it, and she becomes elated with the idea of being married soon. She learns to value greatly rich dyes, gay raiment and costly jewels, as increasing her prospects in the matrimonial market; and she quickly becomes settled in the belief that what little happiness there is for a girl in this world is derived from these things. Indeed, the poor consolations of religion are not offered to an unbetrothed maiden; only with marriage does the religious life of a Hindoo woman really begin.

Generally, among the better sort of people when a father has a daughter who has reached the proper age, he sends a message to some gentleman who has an unbetrothed son, of sixteen or eighteen, inviting him to a meeting. If the conditions are favorable,

the meeting takes place (the respective mothers are seldom even notified of the matter), and a full agreement is soon reached as to the amount of money and presents to be exchanged between the contracting parties, and the day is fixed for the ceremony.

A father will contract his daughter to a man of middle age, or even to an old man just as readily as to a youth, if it is for his pecuniary or social advantage to do so. During my visit to Calcutta, a bright little girl of twelve years, the pupil of an American lady, was given in marriage to a toothless old man of sixty-five. Sometimes a gentleman will send out a professional female match maker to find a suitable wife for himself or for his son.

Says Miss Roderick, of Calcutta:

"One day I went to visit a zenana where I teach only a little girl of ten. I found my pupil sitting on a mat, having her hair dressed by her mother. The mother asked me to wait for a little while, as a woman had come in search of a wife for a Baboo, and she wanted to show the child to her. After the girl's hair was dressed, the mother brought some small boxes, and, taking out the jewels they contained, she made her daughter wear them. I watched the proceedings with great interest, and remarked that besides the ear-rings, my pupil wore a large jewel nearly the size of half my hand, on her hair above her ear, and made to fall on it. I thought it was a very ingenious device for hiding the dirty little pair of ears. A dark blue sarree was worn instead of a white one. When she was ready for the presentation, the mother said: 'What, have you not chewed a betel leaf, as yet? Do it directly.' The little girl dived under a bedstead in the room, and taking from thence some of the stuff they like so much, hastily put it into her mouth.

"The child was then carried off to an adjoining apartment, with an injunction to put her arm out from her sarree, to show the jewels on it, and to say 'Good morning' to the person who had come in search of a bride."

These professional match-makers are quite generally employed by the middle and lower classes, and the whole matrimonial transaction is a mere matter of business. Courtship, in our sense of the word, is an unheard of thing in India. The boy and girl know nothing of each other; never even write to each other. The boy laughs and jokes with his young associates about the proposed union, and talks as though a fine horse, or a rich shawl was about to be purchased for his enjoyment. The girl is instructed to pray diligently for a good husband, and then quietly to leave the entire matter with her father

HIGH CASTE GIRL WITH JEWELS.

As in China, the preliminary arrangements depend largely upon the decision of the astrologers and the Pundits, or learned Brahmins; these all being favorable, and no questions of consanguinity, name, physical condition, nation, or family interfering, the contract is duly signed and sealed. The boy and

girl, or man and girl as the case may be, are then lawfully betrothed by an officiating Brahmin, the wedding to take place in a longer or shorter time, according to the respective ages of the parties.

As the bride is always (in India) a girl, she immediately, after betrothal, enters upon a new life. She must henceforth be secluded; she can no longer go into the streets or fields; and no man must look upon her face except her father and her own brothers. She often goes to her mother-in-law's house for a visit, but not to remain for any great length of time. She now enters upon the course of careful training for her marital duties, spoken of in a former chapter, in which her mother-in-law has more control over her than her mother. In her mother-in-law's presence she is obliged always to keep her veil, or *chuddah*, drawn over her face; she must not speak above a whisper, or even sit down, unless her mother-in-law expressly commands her. In visiting from time to time her mother-in-law's house, she is carefully examined as to her proficiency in household matters, and is required, for weeks together, to prepare food and sweetmeats, such as her proposed husband delights in, and which he will eat if good, or reject if they do not please him; but she rarely, if ever, sees her betrothed.

The element of superstition enters largely into the preliminary arrangements for marriage, and almost every family has some custom peculiar to itself. Caste holds undisputed control in marriage, as in all things else, among orthodox Hindoos; and the insults which caste laws and ceremonies heap upon

women are mean and debasing to the very last degree. Hindoo law will not permit men of a high caste to marry women of a lower caste; and yet, since woman is but an article of merchandise, and has no particular rights which men are bound to respect, this law is often set aside by a specified sum of money being added to the bride as a make-weight, to render her social value equal to that of her husband.

The Institutes of Mēnu declare:

"Men of the twice-born classes who, through weakness of intellect or irregularity, marry women of the lowest class, very soon degrade their families and progeny to the state of Sudras. A Brahmin, if he takes a Sudra as his first wife, sinks to the region of torment; if he have a child by her, he loses even his priestly rank."

The most fashionable months for weddings among strict Hindoos are said to be April and May. "But no father will have a marriage in his house during June, July, August, and September, the universal belief being that the deity is then, during the whole rainy season, down on a visit to the celebrated Rajah Bull, and is, consequently, unable to bless the rite with his presence."

Even under British rule in India, and by decision of British courts, the will of a Hindoo father in all matters pertaining to his daughter's marriage seems to be absolute law, as appears by the following extract from the India *Evangelical Review:*

"An important case has lately come before the Judicial Assistant Commissioner at Bangalore, T. R. A. Thumbu Chettiar, Esq., of which the following is an epitome: In the year 1870,

Huchi, a Hindoo girl of the Devangada or weaver caste, who had been for some time in one of the Canarese day-schools of the London Mission, became impressed with the truth of Christianity, and resolved to abandon Hindooism and profess her faith in Christ. In order to prevent this she was removed from the school by her parents, and subsequently, against her will, betrothed (that is, married, in the Hindoo sense) to one, Appiah, and carefully guarded. In 1871, however, she found means to escape, and was baptized, she being then about fourteen years of age. Immediately after her baptism she was forcibly taken away by her relatives, and kept in close confinement for a considerable time. At length, in 1872, hearing that it was in contemplation to perform the *shobáná*, or consummation marriage ceremony, she managed to elude the vigilance of her relatives, and went to the house of Miss Anstey, Superintendent of the Girls' Day-school, who received and protected her. Subsequently, a respectable native Christian offered to marry her; but on notice of the marriage being published, Appiah, to whom the girl had been forcibly betrothed, protested against the marriage, and claimed the girl as his wife. The action was brought by Miss Anstey on the girl's behalf, in order to obtain relief and damages for preventing her marriage. The examination of witnesses occupied several days, and excited great interest, especially among the heathen population, who crowded the court on the days of trial.

"The chief point to be determined was, whether the forcible betrothal of the girl to Appiah held good, she having resisted to the uttermost of her power, and the marriage never having been consummated. It was argued on the girl's behalf that the law does not allow of the marriage of a Hindoo girl above eleven years of age, except with her own consent; and that, in this case, no such consent having been given, the betrothal was void.

"The judge, in an elaborate judgment, gave it as his opinion that Hindoo girls have no personal rights, but are under the control of their parents or guardians until they are eighteen years of age; and, therefore, dismissed the case with costs.

"The case will be appealed to a higher court, in order to ascertain whether the above judgment rightly interprets the law. But however the law may now stand, there is evident need of some enactment that shall protect the rights of minors,

when they manifest so much intelligence as the judge himself admitted was manifested by the girl in this instance, in her examination before the court."

Although the wedding ceremonies of the Hindoos differ in different provinces of the great Empire and among different castes, there are certain general customs observed by all, which may be appropriately noticed here. A gentleman traveling in India may have personal knowledge of certain public ceremonies in connection with marriage, both among the rich and the poor, but of those observed in the privacy of the family residence, and in the presence of the relatives and friends of the parties and the officiating priest, he can have no knowledge, except through his lady friends, who are sometimes invited by native families, where they are sufficiently well acquainted. I shall, therefore, take the liberty to place before the reader a description of a wedding in a high-caste and wealthy family, by Miss H. G. Brittan, in the *Missionary Link* for October, 1864:

"I have just returned from the wedding, and will try my best to describe it. As we entered, we found the doorkeeper waiting for us at the door, to clear the way for us into the house. The court was roofed over with a handsome painted canvas, the pavement covered with a good Brussels carpet, on which about two hundred men were sitting. At the upper end was the god's house, tastily hung with small red curtains, and brilliantly lighted. A number of Brahmin priests were sitting near it. We went up-stairs to the upper veranda overlooking the court, where were a number of Baboos. Chairs were placed for us here to witness the ceremony, after we had paid our respects to the ladies and our handkerchiefs were saturated with rose-water.

"During this time the two fathers and the groom were sitting on the platform among the Brahmins, making their

settlements and agreements, the groom promising the bride's father to be kind and good to his daughter. Soon some boys presented every guest with a small bouquet of flowers, very tastefully arranged. Again, a silver box was passed around, filled with some exquisite perfume, into which each one dipped a finger. After this, a garland of small white flowers, with an odor like our tuberose, was thrown around the neck of every one. We were then called to go to the ladies' apartments, and were permitted to see the bride. Many thousand rupees' worth of jewels had been given her by her father, forming a part of her wedding dower.

"She was dressed in a red silk sarree, embroidered with gold, with a golden border. On her head was an elegant ornament of gold, most richly wrought, and set with jewels; a fringe of gold and pearls hanging over her forehead. This is placed just where the hair meets the forehead, and passes around to the back of the head, while from the center of the forehead another band, exactly similar, passes across the parting, and joins the back hair. Her ears were pierced in six places, and loaded down with ear-rings of the most exquisite workmanship. Both arms were covered with armlets and bracelets, excepting just at the bend of the elbow. Passing four times around her loins was a heavy gold chain, fastened by a massive gold buckle set with precious stones.

"She had as many as a dozen silver bangles on each leg, some falling over the foot as far as the toes; these being very wide, and edged with a fringe of small silver bells that made a soft tinkling noise as she moved. She had just been bathed in rose water, and her feet and hands dyed afresh with henna. After inspecting the bride we were led into the veranda that overlooked the inner court for the women. On the ground of the court below us stood a small pan, filled with little flaming balls, which shed a bright light. Close beside this fire stood the groom, as motionless as a statue, dressed in a sarree of bright pink silk and tinsel; on his head a very high cap, composed of white silk and tinsel, with immense tassels depending from each side. In front of him stood the family barber, who was master of ceremonies, blowing the trumpet. The groom stood thus motionless, on and surrounded by plantain leaves, when presently a procession of closely veiled women appeared, each bearing something on her head in a sort of tray of basket-work

"The first was the bride's mother, who carried in the tray on her head a number of blazing balls, and in her right-hand a dish of water. The other women had various kinds of food in their trays. They passed around the groom seven times, the mother spilling the water so as to form a circle. The seventh time, when she was directly behind the groom, she suddenly threw the tray, with fire, over his head, which fell in front at his feet. She then came round, turned the tray right-side up in front of the groom, and stood on it, saying something to him, while touching his face and chest with plantain oil. Suddenly the bride appeared for the first time, carried, by the barber and his assistants, on a piece of board, covered with emblematical devices. She was carried seven times around the court within the circle formed by the water, and then placed at his feet, while all the time the groom moved not a muscle. At this time the bride's sarree was not drawn over her face, but she held it down so that he could not see her at all.

"The barber and his assistants now lifted the bride to a level with the groom's face, a large sheet was brought and held over the heads of all, the bride's mother and one of the aunts standing under the sheet. These held lights close up to the pair, who were supposed now to look at each other for the first time. They remained in this position about five minutes. During this time the barber would vary his performance of blowing the horn by occasionally uttering a wild shriek. This was imprecating curses on whoever should presume to say any thing evil of the young couple.

"The sheet was now removed, and the groom passed through the passage, leading to the first court, and into the god's house, and the bride was carried after him. Here they were seated opposite each other in a circle which had been elaborately chalked on the floor the day before by the bride's mother; while between them was placed a vase filled with flowers. The groom's hand was placed on this with the palm upward—the bride's on his in the same way. In her open palm was placed a number of rupees. Then wreaths of white flowers were thrown over their heads, and a cloth over them. The rupees were for the priests, who now laid down the law most emphatically to the two fathers, but saying nothing to either the bride or the groom. The father of the bride and one of the priests then sat in front of the young couple. In front of the father

was a silver dish, shaped like a shoe, and filled with water, also containing a very handsome ruby ring, and a thin iron bracelet. The ring was given to the groom, the bracelet to the bride; then some of the water was sprinkled on them and some flowers thrown at them. The bride was then lifted upon the boards and carried first to the groom's right, and then to his left side, there seated while the ends of their sarrees were tied together, and the priest pronounced them man and wife. The groom then stood up, the bride was placed standing in front of him with her back toward him, and his arms were put around her. A plate was put into her hands with some rice and plantains, and a wisp of straw was lighted and placed flaming at her feet. Again the bride was seated by the groom's side, he putting some red powder upon her hair at the parting, which is the distinguishing mark of a married woman, and her sarree was drawn like a veil over her head and face.

"On her forehead, over the veil, were placed two broad silver plates, like Jewish phylacteries, and then both parties disappeared through the side-door, and the ceremony was over. The groom went among the Baboos, and the bride to the women's apartments. We retired soon after ten, but the whole night was spent by the company in feasting, watching the dancing-girls, etc."

The meaning of these ceremonies can not well be ascertained by a foreigner, but all are symbolical, and none of them can be omitted by orthodox Hindoos; especially those parts which put money into the pockets of the Brahmins. In many instances, when that point in the ceremony is reached where the bride sits at her husband's left-hand, the little lady claims the right of a bride by asking of her husband seven things:

"1. Without her advice he shall purchase no cattle.

"2. He shall love her in childhood, youth, and old age.

"3. He shall never sacrifice to the gods without her.

"4. Household work shall be in her charge.

"5. He shall give her food and garments suitable for all seasons.

"6. He shall not abuse her in the presence of other ladies.
"7. He shall take her advice in all principal work."

In turn he asks of her that

"1. She shall go nowhere without his order.
"2. She shall not talk with drunkards, madmen, etc.
"3. She shall not leave the house at midnight or at noon-time.
"4. She shall not hate the 'garment or form of her husband.'"

Among the poor of the lower castes these wedding ceremonies are, of course, not so elaborate, but all essential features (especially the religious) are observed with equal care.

The public part of the wedding is the procession on the occasion of carrying the bride to her permanent home in the house of her husband. If the girl is of age at the time of the wedding she is taken to her husband's home at once; but if she is too young the wedding procession is deferred until the third, fifth, seventh, or ninth year after. The bridegroom, according to superstitious custom, can not remove his bride from her father's house except in these years.

If the parties are poor they walk in the wedding procession, all except the bride, who rides in a bullock-cart or a palanquin. The greatest share of the expense falls upon the family of the bride, as they are obliged to entertain the groom and his friends, on this occasion, as long as they choose to remain.

Among the very wealthy the carrying home of the bride is an occasion when the Asiatic passion for display reaches its highest point of gratification, and often is not even limited by the real ability of the

parties concerned. In city or in country the traveler is constantly meeting these processions when the groom is either going for or carrying home his new wife. Our Savior, in the parable of the wise and foolish virgins, represents this ceremony as taking place at midnight, and this is frequently the case in India. Several times I have been aroused from my sleep in a dák-gárí, or palanquin, or perhaps in the house of a friend, or a dák-bungalow, by the music and shoutings of such a parade. According to the translation of my resident friends, the cry on such an occasion was invariably "The bridegroom cometh! the bridegroom cometh!" Flaming torches, abundant wedding presents, stately elephants, or gayly bedecked palanquins usually made up the show.

In Moradabad, northern India, I met such a procession just a little before sunset. In this case the parade was led by a most majestic elephant, decked out with abundant and extremely showy trappings, and really seeming to enjoy the attention he attracted from the crowd. Upon his back was the groom going for his bride. With him were several men in fantastic dress who at intervals scattered pice, the smallest coin of the country, among the poor people who followed after. Behind the elephant came the friends of the groom, some in bullock-carts, and some in wagons drawn by horses, some on horseback, and some on foot, a motley crowd indeed. The same night, on our way out of the city in a dák-gárí, a little before midnight, we met the same groom carrying home his bride, when our curiosity was still further gratified by the flaming torches, revealing the dusky

features of the enthusiastic crowd, and by the weirdness of the entire scene, as the procession straggled along through the darkness. Our driver blew his horn, our servants joined the general shout, and the hubbub was enough to wake the Seven Sleepers. All this, I was informed, would be highly gratifying to the groom, as the louder the noise the greater the "swell."

The first Hindoo marriage procession which I met was in the day-time, in the city of Calcutta. First came a band of native music, which was far more powerful than pleasant, and yet it might have been worse, especially had it been a Chinese band under similar circumstances. But it was eminently adapted to calling the attention of every body to the approaching show, and, as that was the sole object of the music, it was most certainly the right thing in the right place.

The procession was the usual one on the occasion of carrying home the bride. Next the music the bridegroom made his appearance mounted on a richly caparisoned white horse, which pranced and caracoled in a manner well calculated to show off the really fine horsemanship of the rider. The groom wore a sort of crown on his head, a flowing coat trimmed with gold thread, silken trousers and profusely embroidered slippers. As he was very wealthy his crown and garments were resplendent with jewels, and a double necklace of pearls was twined round his neck and hung loosely upon his breast. Belted round his waist and thrown carelessly over one shoulder was an Indian shawl, which my

missionary friend assured me was probably worth no less than two thousand dollars. His male friends were, some of them, shouting and dancing around him, while others brought up the rear in vehicles of various sorts.

In some wedding processions which I saw, the bridegroom was seated on a sort of platform covered with an awning of rich silks, and borne on the shoulders of eight or ten men. Immediately behind the bridegroom came the palanquin of the bride, an elegant conveyance carried by bearers dressed in gaudy costume, and shouting with the rest of the crowd. The bride and her beauty we had to take on trust; but we were assured that she was within the palanquin, gorgeously appareled and closely veiled; the blinds or curtains were closely shut, and thus, in jealous seclusion, the little creature was being borne on to a family circle with which she can probably have no sympathy, to a life every year of which will undoubtedly be marked by wrongs and insults and oppression unknown to the outside world, neither seeking nor expecting from her husband that love and sympathy which might have been given her by a man of her own choice.

When such a procession nears the young man's home quite a number of the invited guests there assembled, and who, if it is at night, have kept "their lamps trimmed and burning, go forth to meet the bridegroom." The bride enters her apartments in which she is ever after to be a close prisoner, the door is shut, while in the more public parts of the establishment the great feast goes merrily on until

morning dawns and sometimes even for several days. By that closed door the young Hindoo bride is shut in from nearly all that can render life worth having, from all inspiring and compensating associations, from all intelligence, from all true happiness, and well-nigh from all hope. Her bridal procession is ended, the day to which she has looked forward as the crowning glory of her life has passed. The door is shut.

For the purpose of illustrating both classes of Hindoo society, it may not be amiss to introduce here a description of a wedding in a poor family, by Rev. F. B. Cherrington, of Seetapore, in the province of Oudh:

"The other day our dhobie (washerman) came to me, saying: 'Sahib, meri lurkian sham ko shadi kurcugi' (Sir, my girls will be married this evening). 'Well,' said I, 'what of it?' Looking meek as only a Hindoo can, he replied: 'Sahib, it is the custom of our country for employers to give presents on such occasions to their servants.' Not knowing much about the nice way these people have of begging (I have grown wiser since) I gave him a present for each girl. I then asked if he would let me see the wedding. Clasping his hands and bowing almost to the floor, he said nothing would gratify him more than to have the Sahib's presence in his poor hut at that time.

"I went on with my work until about four o'clock, when all at once general bedlam seemed let loose right in front of my study. Not knowing what to make of it, I rushed to the door, and saw about twenty dhobies in gala dress, near the veranda. Two fellows (not dhobies) were dancing at a furious rate, while two others were singing Hindoostani songs through their noses, and thumping kettle-drums. It was the wedding-party; and in this way the compliments of the bridegrooms were delivered to the Sahib.

"The two bridegrooms seemed about fourteen and sixteen years old; they were dressed in bright-colored gowns that came down to their feet, and on their heads were crowns of red, white, green, blue, and yellow tissue paper.

"After looking at them awhile, I said 'bus' (enough); so they went on to the dhobie's house, sat down in a circle, ate sweetmeats, smoked, and then danced again. Inside the hut the women were getting ready the brides, one fifteen and the other thirteen years old.

"Late at night the old pundit, or priest, went through the marriage ceremony, which required a vast amount of powwowing on his part, a good deal of bowing, twisting, and turning from the guests, and a great deal of present-giving from the parents.

"The father of the girls had to give to the fathers of the boys forty-five dollars' worth of clothing, cooking utensils, and furniture, though his wages are only two dollars a month. Each of the fathers of the boys then gave him in return about two dollars' worth of clothing. You see, there is quite a difference in the cost between getting one's boys married and getting somebody to take one's girls in this country.

"In addition to the gifts made by the girls' father, he had to bear the whole expense of the wedding-feast, which continued three days and nights, with about fifty guests present all the time. The whole cost to the father must have been nearly a hundred dollars. How he will ever be able to pay it out of two dollars a month's salary is to me a question hard to answer. But it is no uncommon thing for Hindoos to be in debt for their great-grandmother's wedding expenses. Do you wonder that they always think it a calamity to have girls instead of boys? This is one reason why so many of the poor people used to kill their little girls. The little girls wore dresses of the gaudiest possible colors,—red, green, and yellow figures of large size and fantastic shape; around their waists, and drawn up over their heads, were fine white muslin chuddars; around their necks were necklaces of solid silver; on thumbs, huge rings, with 'sets' on them as big as a half-dollar; their arms, from wrists to elbows, were covered with bracelets of silver, brass, and brightly painted wood; on their ankles were heavy-looking silver anklets; on their toes, rings of awkward shape and inconvenient size; in their ears were cruel rings, the part going through the ear being as large as a man's thumb.

"There are several stages in a Hindoo wedding. Six different ceremonies must take place, several weeks apart. The one I have described was the next to the last, which takes

place at the bridegroom's house when the bride goes to her new home. No guests are invited outside of the caste except the priests, who must be Brahmins, and must be liberally paid for their services."

In many parts of India, the American and English ladies who are engaged in teaching native girls and women are effecting the beginning of a very great change in the customs relating to marriage. They bestow upon young girls of low caste such an education as makes them vastly superior to their high-caste sisters, and fits them for wives of the most intelligent men. It is already stated by reliable persons that many young Brahmins of the more liberal and intelligent sort are marrying these girls in spite of their caste, preferring either to lose caste or pay a heavy penalty, and secure wives who are their equals in intellectual culture, rather than marry girls of their own high caste who are little better than chattering dolls.

Important changes are also slowly going on through the influence of the sect called the *Brahmô Somaj*. This is the theistic reformed sect, now led by Keshub Chunder Sen. Their religion and doctrines are rather after the kind of progressive Unitarianism. These Brahmos do not believe in caste or any of the old superstitions, and are progressive in all points relating to morals and social life. They do not accept Christ as divine, although they reverence his character and teachings.

The movement has been very popular among the most intelligent Baboos; but further than striking a vigorous blow against idolatry it has hardly met the

expectations of Christian scholars. Members of this sect have adopted substantially Christian ideas and customs relating to marriage, thereby creating, in some parts of the country at least, quite a social commotion.

The following account of a wedding among the Brahmôs is from the Delhi *Gazette* of July 7, 1871:

"A novel sight was seen at Lucknow night before last. A marriage, according to the Brahmô ritual, was performed for the first time in this city. More than five hundred persons of all ranks were present. Hindoos, Mohammedans, and Christians joined the wedding party. Persons of all creeds and color were respectfully welcomed, and every one was pleased with the urbanity and affability of the bride's father.

"Here we must inform our European readers that the ceremony did not take place in a temple or a church during the day, but at night under the open canopy of heaven, at the house of the bride's father. Europeans sat in chairs, and the natives sat on carpets in the usual posture.

"The place was elegantly decorated with garlands of flowers and creeping plants. Usually in a native marriage there is much noise and confusion; but nothing of the kind was perceived on this occasion. The bridegroom was taken to a courtyard adjoining the zenana,—or apartments for the females,—where also seats were arranged for the spectators.

"Baboo Keshub Chunder Sen, in his capacity of high priest, dressed in *dhotee* and *chadar*, sat on a raised platform, with two small books bound in vellum before him. On his left were placed different articles to be presented by the bride's father to the bridegroom. In front of him sat the latter, facing the former. A most interesting ceremony then commenced. Baboo Keshub Chunder made, in Bengalee, a short, excellent prayer of thanksgiving, invoking the blessing of the All-merciful Father. His Brahmô friends sang a touching hymn, and stillness prevailed to such an extent that even a pin-fall could be heard. The high-priest asked the bride's father to take permission of the gentlemen present to unite his daughter in the holy bonds of matrimony. Then came the blushing bride of about twelve years of age, wrapped from head to foot in a

rich *Benares Saree*, wearing a few jewels and looking lovely. She sat with downcast eyes on the left-hand side of her father, facing her intended husband. All eyes were fixed on them and all present, in their motionless attitude, seemed to ask by their eager looks, 'Hurry on, we are getting impatient to observe what will next follow.' Baboo Pratap Chunder Majoomdar, the lecturer of Saturday night, sat on the left side of the bridegroom, with a *pothee* of red leaves in his hand, assisting Baboo Keshub Chunder. He began to read *mantras* in Sanskrit and Bengalee, which was first repeated by the bridegroom's father, and then by the bridegroom and the bride. After presentation of flowers and a ring, the bridegroom was requested by the bride's father to marry his daughter. Just at this moment the high-priest, in his clear, sonorous voice, asked both the bride and bridegroom whether they, of their own accord, wished to be united. Such bashfulness came over them, that for a few seconds none of them would say any thing. Then an almost inaudible 'yes' was heard. Baboo Keshub Chunder prayed to God to join them inseparably as husband and wife. The blessing of the Most High was eloquently invoked, the sacred knot was tied (with the words, 'Your heart is mine and mine is yours'), and the happy pair was addressed to love and help each other in happiness and sorrow. All the Brahmôs present then sang in chorus, praising God and blessing the holy union. Our hearts thrilled when all the Brahmôs, with closed eyes, in most humble and suppliant attitude, prostrated themselves, and, with one voice, burst forth, 'God's love and mercy are our only treasures on earth; this is our only help. He is one and indivisible; peace and good-will among men. Amen.'

"The ceremony ended, for a few minutes not a single word was spoken; every one felt the charm and remained spell-bound, transfixed on the ground. There was no noisy applause, no clapping of hands, or any thing to indicate the feelings of the company. The interest taken was too deep to be expressed by acclamation. The ceremony occupied about an hour and a half, and during this time perfect order was maintained. Then came shaking of hands and congratulations of friends. The new husband and wife joined the ladies who were not among the mixed assembly. Brahmô ladies, we understand, have no objection to appear before others; but the scene was too public, and they did well, we think, in not

making their appearance. They witnessed every thing, however, from behind the *chicks*.

"The up-country gentlemen manifested so much concern in all that went on before them, that many of them came to Baboo Keshub Chunder, and eagerly requested him to translate the ritual into Urdoo. It would do good, they said, and seed by this means may be sown, which may bear noble fruits in future. The company dispersed at about eleven P. M., extremely pleased with all they saw and heard."

The question of marriage is the occasion of much trouble among Christian missionaries in the Orient, as the converts to Christianity hardly have courage enough to bear the social disgrace of having their girls grow up unmarried. But as the number of converts increases and young people are being trained up together under the enlightening influences of the Gospel, heathen customs and superstitions are gradually abandoned, and the pure and simple principles of Christianity regarding marriage are adopted. In weddings among native Christians there is often an amusing mixture of European and Asiatic customs; but the religious observances of these occasions are invariably according to the usages of the Christian Church, fully recognizing the rights of both parties to the solemn transaction. The firmness of our missionaries upon this point is productive of great good and worthy of all commendation.

Chapter X.

POLYGAMY AND DIVORCE.

POLYGAMY, in one form or another, has always been the bane of Oriental nations; the fruitful source of many great evils peculiar to those nations. From the days of Abraham until now, deceit, heart-burnings, bickerings, strifes, jealousies, intrigues, murder, and licentiousness have followed in its train; true love has, in its presence, given place to sensual passion, and woman has become the slave, rather than the companion of man. The word home, as symbolical of confidence, sympathy, rest, happiness, and true affection, is not found in the vocabulary of polygamous lands. Polygamy is subversive of God's order; and, beginning by poisoning the very sources of domestic and social prosperity, its blighting influences are felt and seen in every department of national life.

Polygamy, wherever found and however modified, is an unmitigated curse. A Japanese husband has but one legal wife, and yet so low is the estimate placed upon woman, and so numerous and trivial are the reasons which justify legal divorce, that suc cessional polygamy is quite common. If the first lawful wife presents her husband with the children he desires and expects, she is, in the great majority of cases, retained; but even then her husband may,

if he choose, introduce one or two or more concubines into his family. Ability to support them is the only limit to his personal gratification in this particular. If the first wife is childless, and is still retained, an agreement is often entered into by herself and husband, whereby he is permitted to bring one or more handmaidens into the family, the wife having a voice in their selection. At this the lawful wife is said to feel no jealousy, but to regard it as an increase of her household dignity and authority, since, nominally at least, she is undisputed mistress over them all.

The middle and lower classes of Japan are protected from this scourge by their narrow means. The great mass of shopkeepers, artisans, farmers, and laborers are engaged in a hand to hand struggle with poverty, and any additions to the household beyond those which come as the result of regular marriage, are undesirable, if not impossible. Yet even among these, for the reasons above given, successional polygamy is not uncommon.

After consulting the very best authorities, I am convinced that the actual proportion of men who maintain more than one wife is not over eight per cent of the entire population. Some light is thrown upon the practical workings of this system among the upper classes by the following statement which is made by Mrs. M. Pruyn in relation to a pretty Japanese girl whom I saw in her household at Yokohama:

"'O'Hatz,' as she is called, was brought here by her husband, who is a prince of high position, and, as such, is entitled

to several wives. He is an ambitious man, and had purposed going to America to study for three years, and as she was his youngest wife, and of a family equal to his own in rank, he took a fancy to have her educated here, while he went abroad, and accordingly made arrangements with us to keep her for several years. She was a quiet, timid little girl, just fifteen years old, affectionate and gentle, with very little energy or mental power. She gave us a fair illustration of the inert and helpless life of the women of the higher classes in Japan, for whom there is nothing more elevating than to eat, sleep, smoke, and play on their musical instruments. Brought into contact with so much that was new and stimulating, she became quite a different being, and we had begun to have great hopes that she would develop into a woman of some character and influence. But these hopes were not to be realized. Her husband became ill just after she came to us, and, after several months of sickness, was obliged to abandon the idea of going to America. With this change in his own plans, he seemed to lose all ambition for her education, and finally, after several intimations of his purpose, he sent a messenger to take her from us. It was a sad day for the poor child when she was compelled to leave us, and as she clung to us in her tears and sorrow, we almost wondered she could be so unwilling to go to her husband and her home. It was not till Miss Crosby went, some months afterward, to visit her, that we had any just conception of the misery of her life. There we found that the presence of other and more favored wives condemned our poor little 'O'Hatz' to a position little better than that of a slave, and that she was living in utter subjection to the caprice and tyranny of both husband and wives. Oh, is not this a picture of the condition of women in Japan that should stir up the sympathy of all who live in favored Christian lands?"

In China a man is allowed as many wives as he may desire and can maintain. It is simply a question of dollars and cents. Among the laboring classes it is rare to find more than one woman to one man; but merchants, government officials, and, in fact, mechanics and farmers in easy circumstances, quite commonly grace their establishments with one or

more "inferior wives," as they are called. These are either purchased as slaves, or are the daughters of poor people, who are not able to secure a more desirable marriage settlement for them. These inferior wives are more than concubines, in the common acceptation, since they have some legal rights, and are regarded as in the highest degree respectable.

When a man marries an inferior wife, the compensation to her parents is small. She brings little, if any, outfit with her. She is borne to her husband's home in a common black sedan chair, with but little parade and no public announcement. A marriage ceremony is always observed in such a case, elevating the woman to the position of a wife, although inferior; but before she and her husband worship the ancestral tablets of the family together, she is required to kneel before her husband and his principal or first wife, and worship them, vowing to obey the first wife as her mistress. Thus constituted, the model household is illustrated in the Chinese classics by comparing the first wife to the moon and the inferior wives to the stars, both of which, in their appropriate spheres, wait upon and revolve around the husband as their sun.

Such an arrangement as this, although sanctioned by custom and by the first wife, does not, as a matter of course, conduce to peace and harmony in the family. This the Chinese very well know, and they have a proverb that "nine women out of ten are jealous." This, however, does not seem to affect the matter one way or the other, and the man who is able to support them, increases the number of his

matrimonial incumbrances according to his own will and pleasure. If wealthy, he will sometimes strive to compromise with evil by providing a separate establishment for each of his wives. If he travels much he usually takes one favorite wife with him; or if business calls him regularly to several different places, he will support a wife and household in each of them.

Mrs. Nevius, of Ningpo, relates that she was one day paying a visit to a respectable Chinese family who lived near her, when the lady of the house, as they sat conversing, informed her guest, with no apparent annoyance at the fact, that her husband had *three wives*, adding, "I am the chief." A younger woman soon entered with tea and tiffin. Pointing to her, the hostess remarked, "She is the mother of these children" — two nice little boys, who hung about her with as much freedom and affection as if she had been their own parent. The third wife was absent with her husband, at a place some distance from Ningpo.

In any case, however, a "much married man" will usually realize more trouble than pleasure from such mixed and unnatural relations. The principal or first wife of a wealthy Chinaman is always of the small-footed class, and is, of necessity, maintained as a lady. To avoid, as far as possible, the evils of a divided household, the principal wife is the legal mistress of the establishment, while the inferior wives are practically maid-servants. All the children of the household call the principal wife mother, and are governed by her. These inferior wives are

almost always of the large-footed class, and perform the labor of the household; or, if the husband be a farmer, they assist him in the fields. Upper class families are strongly adverse to allowing their daughters to occupy any but the position of first wife, and never consent to it except under the most pressing circumstances. Inferior wives, and even the single wives of the poorer classes, are bought and sold, under certain legal restrictions, like so many cattle, and often without the slightest reference to their personal wishes in the matter. Doolittle says:

FIRST WIFE, WITH SMALL FEET.

"Very poor families are frequently unable to find reputable girls who are willing to marry their sons, and sometimes they are quite unable to be at the expense of buying a wife, or of marrying her according to the established customs. They therefore sometimes plan to purchase *the wife of a living man*, who may desire, for some reason which to his mind is a justification of the act, to sell her. The price paid for such a wife is much less than it would be necessary to pay for a girl or a female slave, and the expense of the marriage festivities would also be much less than in case of marrying a reputable girl The purchaser of a living man's wife must receive from him a

bill of sale, stating that she is sold by him to be the wife of the buyer. The woman must be willing to be thus disposed of She is conveyed in a common black sedan to her purchaser's residence, where she and he worship heaven and earth and the ancestral tablets of his family, and each other, in much the usual manner as on other wedding occasions, and his friends and relatives are invited to a feast. The custom of marrying the wife of a living man is not very common, and is practiced oftener in country places than in cities. The Chinese use the same terms to indicate the sale and the purchase of children and wives that they use when speaking of the sale and purchase of land or cattle, or any description of property."

The whole system of polygamy in China evidently has its origin in the universal desire for male children to perpetuate a man's name and to burn incense before his tablet after death; which involves the fact, already referred to at some length, that female children are of no value or importance; a curse rather than a blessing—an imposition upon the dignity and prosperity of the family. According to the Chinese philosopher Mencius, "there are three kinds of filial impiety, the *greatest* of which is to be without male descendants." And thus from its inception to its hideous maturity, polygamy is a burning insult to woman, degrading and enslaving where Christian marriage would elevate and bless her.

There are the best of reasons for believing that polygamy, as an institution, was unknown in India in the ancient Vedic times, and that it was introduced about the time of the earliest Moslem invasions. Polygamy is not sanctioned by the earliest sacred writings of the Hindoos, but, on the contrary, is condemned by such passages as the follow-

ing: "Man is strength—woman is beauty; man is courage—woman is prudence; man is strength and woman is wisdom; and where there is one man loving one woman, and one woman loving one man, in that house the very angels love to come and sit and sing."

The Hindoo legend which gives an account of the creation of man and his one female companion certainly gives no countenance to polygamy. This legend, which I will take the liberty to abridge and simplify somewhat, is substantially as follows:

"When the Supreme Brahma made man and woman, he thought of them both at the same time; and he created them both at the same time. He placed them upon the beautiful island of Ceylon. Encouraged by their attractive surroundings, and each delighted with the other's perfection of loveliness in body and mind, they soon became ardent admirers of each other; for the Supreme Brahma had already decreed that love should always precede marriage. By mutual glad consent they became husband and wife together. The god then said to them: 'You must never leave this island.' For a time 'all went merry as a marriage bell;' but finally, in his extended walks about the island, the man discovered a narrow strip of land which connected the island with the main shore of the Indian peninsula. His brief sight of the newly discovered country fairly bewitched him; such mountains, such hills, such valleys, such flowers and fruits, such unlimited room for enjoyment and increase of knowledge he had never before conceived of. He hastened back to his wife, and, after consulting together, she at first trying hard to discourage him in the undertaking, they deliberately concluded to disregard the command of their creator, and to hasten to take up their abode in the coveted paradise. The man, being very considerate of the woman, who was the weaker of the two, took her upon his back, and carefully made his way across the extremely narrow isthmus. But just as they reached the main land, the illusion which, from the very moment of their discovery, an evil spirit

had been permitted to cast before their eyes, was suddenly dispelled, and they saw nothing but the sand, and rocks of a great desert. They turned to go back, but the path they had just traced had disappeared, and they were effectually shut out from their beautiful island, which had been to them a home of so much joy and peace.

"At this point the Supreme Brahma made his appearance, and proceeded to pronounce a curse upon them both, when the man stepped forth like a brave husband as he was, and cried out to the deity: 'The woman was not to blame, it was wholly my fault; punish me according to thy supreme pleasure, but, I pray thee, do not punish her!' Pleased with his devotion and honesty, the god was about to grant his request, when the woman rushed frantically to embrace his feet, and said: 'Spare him, spare my husband, because I love him!' And the Supreme Brahma graciously spared them both."

Even Menu, whose institutes have done more to drag woman down to her present degraded state than all other Hindoo sacred writings combined, says, when first speaking of the marriage relation: "The right-minded man should have but one wife, as the virtuous woman should have but one husband." But from these earlier and purer ideas the Hindoos have been gradually led, by the almost unlimited license of Menu's subsequent writings, and by various social influences, aside from the presence of the polygamous Mohammedans, to the unrestrained practice of this great crime against nature.

In India, among the Hindoos, a man has a right to become a polygamist if he choose; and the possibility, to say the least, of being superseded by another hangs like a dark cloud over every Hindoo wife, no matter how faithful she may have been to her husband, no matter how long she may have served him, obeyed him, and provided for his domes-

tic wants. Through long years of association she may possibly have become tenderly attached to him, but at no time is she absolutely secure in her husband's affections. The code of Menu gives abundant license to a husband in the following words:

"A wife who drinks any spirituous liquors, who acts immorally, who shows hatred to her lord, who is incurably diseased, who is mischievous, who wastes his property, may at all times be superseded by another wife; a barren wife may be superseded by another in the eighth year; she whose children are all dead, in the tenth; she who brings forth only daughters, in the eleventh; she who speaks unkindly, without delay; but she who, though afflicted with illness, is beloved and virtuous, must never be disgraced, though she may be superseded by another wife with her own consent."

So flexible is the law, and so selfish is its sole interpreter, the husband, that a Hindoo woman lives in a constant state of uncertainty, knowing that to-morrow may find her second where hitherto she has been first, or, perhaps, wandering, a forsaken outcast, unpitied and unloved.

When, however, we take into consideration the vast population of the country, we can not say that polygamy is very common among the Hindoos. Those best informed are of the opinion that not more than one man in a thousand has more than one wife. This proportion, I am convinced, will hold good even among the wealthy, if we except the Rajahs, or princes, who will usually have from ten to one hundred, or more, ladies in their zenanas, regarding the custom as not only a proper personal gratification, but as an exhibition of their wealth and splendor. A failure on the part of the first wife to

present her husband with male children is the usual reason alleged by a Hindoo for taking to his home a second wife; and this second wife is often taken with the consent and even at the request of the first wife.

In a family where there are several wives, all are ladies, and not servants; hence subordination is not so easily secured as in a Chinese household, where the line of distinction is so plainly drawn; still Hindoo law provides that the first married remains, nominally at least, the mistress of the family; and whatever may be the actual state of affairs, theoretically she is supposed to watch over and instruct the other wives like a mother or an elder sister. Practically, however, in a Hindoo zenana, the reigning favorite is the mistress for the time being, and the others must submit with more or less grace according to the circumstances.

The *Friend of India* for July, 1875, has the following interesting statement of a custom connected with polygamy, as practiced among the Hindoos:

"The custom among Brahmins, still acted up to, that under certain circumstances men must marry plants, is curious. If a Brahmin is desirous of taking to himself a third wife, he goes through the marriage ceremony correctly, but abbreviated in details, with a *yekke gida* (*Aristolochia indica*). This is looked upon as the third marriage; after the ceremony has been completed, the *yekke gida* is cut down and burned. The man is now free, without fear of evil consequences, to wed the woman who is nominally his fourth wife. This custom owes its origin not to tree-worship, but to the belief that the number three is an unlucky one. By burning the third wife all bad luck is averted. It sometimes happens that the elder brother, not having come across a suitable wife, is still unmarried when the younger brother wishes to get married. Before the younger can do so, however, the elder goes through the ceremony of marriage with

a plantain-tree, which is afterwards cut down, and the younger is then free to wed. The privileges of chewing betel-nut, wearing flowers in the hair, using sandal-wood paste on the body, and tying up the cloth behind in a particular manner are confined to married men only. By going through the ceremony of marriage with a plantain-tree the unfortunate bachelor who can not get a wife is entitled to exercise all the coveted privileges."

There are, among high-caste Hindoos, some strange customs in connection with marriage which are not only cruelly unjust to the girl, but at the same time must outrage every sense of decency even in a thoughtful polygamist. Among these is the license allowed to a *Kulin Brahmin.* A Kulin belongs to the very highest rank among the Brahmins or priests of the land; and no matter what his sins and imperfections, he is regarded as, in one sense, a divine being, and to be connected with him in any way is considered a very high honor. A low-caste man thinks himself and all his family fortunate if a Kulin even condescend to strike him for some offense, real or imaginary. These Kulins are often very poor, and depend for their support, in the vagabond life they lead, upon the rich, who are glad to purchase their favor. A Kulin is permitted to marry as many wives as he desires, living with each one as long or as short a time as he may elect. He pays nothing, either in money or presents, for his bride, but, on the contrary, receives from her father a large sum as compensation for the high honor conferred by the alliance. The bride, in such a case, remains in her father's household, her noble husband coming and going at his own sweet will. A Kulin with whom I conversed in Benares was

said to have fifty wives, some of whom he had never seen but once, and none of whom he supported. His conduct—which my Christian notions led me vehemently to denounce—was as stoutly defended by his satellites on the ground of his sacred character, and the blessings secured to his numerous wives, both in this life and the future life, through such a holy alliance. Terrible as the fact may seem, this is a common custom; and when such a man dies, all his wives (and some of them are mere girls) must be regarded as widows, and ever after suffer the slights and abuse attendant upon such a lonely condition.

Miss Lathrop, of Calcutta, gives an illustrative incident:

"I have been much interested lately in a young Brahmin girl, who has been obliged to go to the hospital for an operation. This poor girl is one of the numerous wives of a Kulin Brahmin. She does not know where her husband is; in fact, she has seen him but a few times, and he has never done any thing for her support. Now her father and mother are dead, and she is obliged to cook in wealthy families. Brahmin cooks are always in great demand among Hindoos, as all castes can eat the food they prepare; but for a young girl, this is a very dangerous position to be in. She is anxious to learn, and is much interested in the books read to her, 'The Old, Old Story,' and 'Come to Jesus.' I have sent her some books to begin learning, and when she comes out from the hospital, I hope we may do something more for her. This horrid system of allowing an old man to marry a great number of young girls, and then leave them virtually to a condition of widowhood, leads to an almost endless amount of sin and misery."

Miss Caddy, of Allahabad, relates the following:

"Kaminee, one of my pupils who was removed from our school, but continued lessons at her home, where I also taught her mother, has at last been married. The bridegroom is quite a young man, a Kulin, and since the ceremony has taken

place, they do not find him as satisfactory as they had expected. This is frequently the case, especially when one of the party comes from a distance, when it is impossible for them to know much of each other. Kaminee was getting to be such a big girl that they were in despair of finding a husband for her, her mother telling me that if she were not married this year they would lose their caste! So the uncle came down all the way from Lahore and went to Calcutta, where he found this young man, who was willing to marry on condition that his family gave nothing to the bride, all the expenses of the wedding to be borne by Kaminee's family, and the bridegroom to receive a present of one thousand rupees. All that Kaminee's father required of him was, that he should live with them and study law. Now that the ceremony is over, he refuses either to remain or to study; but demands his money, so that he can return to Calcutta immediately. He is an unprincipled young man, and addicted to drink. This is very sad for poor Kaminee; but as it can not be supposed that the child loves him, we hope that she will be content to remain with her parents. It is indeed a great blessing that she can remain with them and is not obliged to go and live with her mother-in-law, where she would probably be subjected to ill-treatment from her husband and his mother.

"Although I visited the house frequently during the preparations for the marriage, and even while the ceremony lasted, Kaminee was, of course, too much occupied with what was going on to care to listen to any religious instruction, so I did not urge it upon her. Since her marriage, however, she has been reading again. One day her mother and grandmother both being out, I had a long conversation with her. I sought to ascertain, if possible, what impression all the recent gayeties had made upon her mind, and to place before her the duties and responsibilities of life, telling her that in her own strength she would be unable to meet those responsibilities; but that Jesus was willing to be her Savior and friend if she would accept him as such. She seemed much impressed with the conversation. Let us pray earnestly that she may indeed be led to accept Christ, and to cast all her burdens upon him."

The daughters of these Kulins often remain unmarried, for they are not permitted to marry into

a lower caste, and the father rarely has money enough to marry them properly in their own caste. A short time before my visit to Calcutta an aged Kulin was carried by his relatives to the bank of the Ganges to die. There was in the neighborhood a young Kulin girl, who up to that time had remained unmarried. Her relatives thought this a favorable time to wipe out their disgrace, so, according to my friend who related the incident, they actually married the child to the dying priest. Shortly after the old man expired, and the little creature was condemned henceforth to be known as his widow, and to suffer all the pain and privation of that saddest of all conditions.

Among the Mohammedans polygamy is allowed, although restricted by the Koran to four wives, except in the case of a king, who is allowed eight. In India the Mohammedans quite generally use their license in this particular; the more wealthy merchants and the Nawábs, or princes, recognizing no law in the matter, limit the size of their harems only by the length of their purses. In Syria and Turkey polygamy is said to be restricted to a few, such as very wealthy merchants, officers of the government, lawyers, and the priests. The households of princes and all of royal blood are usually very large, and, if common report is correct, *very select.* Taking Dr. Henry J. Van Lennep as authority:

"A Mohammedan sovereign is usually a fine-looking man, the custom having long prevailed of introducing into the royal harem none but slaves bought with money, whose chief recommendation consists in their personal attractions. The sovereign never allies himself by marriage either with his subjects or

with neighboring princes. We were told by an eminent English artist engaged upon a portrait of the late sultan Abdool Mejid, that he had never seen so fine a mouth; to use his own expression, it was a perfect 'Cupid's bow.' These princes usually look somewhat effeminate; for they no longer lead their armies, and resign the reins of government mostly to a grand vizier and other officers of state."*

Notwithstanding all statements to the contrary, it is certain that in all Mohammedan countries where the harem system is in operation slavery, as a domestic institution, still exists. This is true even in Egypt, where such an ado has been made of late over the suppression of the slave trade. According to reliable dispatches, the wives and concubines of Mofettish—some three hundred in number—were sold at auction in Cairo in December, 1876, while, at the same time, the Khedive was professing to put forth every possible effort to destroy the slave-trade in the Red Sea. It is well understood that the financial embarrassments of the Khedive himself are largely owing to the expense of his unusually extensive harems. An English official in Cairo states that for two female slaves alone, purchased recently at Constantinople from the chief eunuch of the Sultan, the Khedive paid no less than £30,000. "Of course," says the writer, "they were the most beautiful of houris—in fact, so much so as to have aroused the jealousy of the other inmates to an extent which at last compelled their proprietor to send them away."

The evil effects of polygamy, and the troubles among wives and children which it originates, are faithfully described in Gen. xxx, 1–15; 1 Sam. i, 6–8;

* Bible Lands, page 644.

and Gen. xxxvii, 18–24; and what was true of this vile institution in patriarchal times (an institution which was not sanctioned but condemned by the sacred law and the inspired writers who gave us such a faithful picture of its abominations) is true of it now, and even tenfold more. Rather than tending to prevent licentiousness, as some will argue, I am free to state, not only as the result of my own observation, but on the authority of many who are in the highest degree competent to give reliable information upon the subject, that nowhere do the crimes spoken of in Romans i, 29–32 prevail so generally as in polygamous countries; and especially among those who possess the most populous harems.

Miss Thoburn, of Lucknow, India, once overheard a conversation something like the following, between two Mohammedan ladies who met at her house: "'You are Moonshee ———'s wife?' 'Yes.' 'He has another wife, hasn't he?' This was answered by a nod and a frown. 'Which does the Moonshee like best?' 'He don't care any thing for me now!' 'Of course you quarrel with her?' 'Yes, every day.' 'Is she handsome?' 'She is cross-eyed and ugly as a buffalo.' At this they both laughed heartily."

The Parsees (or descendants of the ancient Persians, who are numerous in and about Bombay, India) are permitted by their sacred law to have two wives when the first wife is childless, and at the same time is willing to divide her own authority and her husband's affection with another.

In the island of Ceylon and among the Himalaya Mountains of India, polyandria is still practiced, I am

told, to a limited extent. Several men become the husbands of one wife, she distributing her time between them according to the amount which they severally contribute for her support. This seems a shocking state of affairs, and yet is really no worse than the harem system whereby one man is permitted to gather about him as many wives as he can support. This is indeed a very poor rule, but it certainly can work both ways. The reasons assigned by the natives, for this seemingly barbarous custom are the poverty of those who adopt it and the scarcity of women in such sections, since all the prettiest and best girls are sold at highly remunerative prices for the zenanas of the Ganges Valley.

DIVORCE.

As might well be expected, where the will of the husband is almost the only law, divorce is a very easy and a very common transaction throughout the Orient. Indeed, the Asiatics are formidable rivals of the very high reputation which some of our own Western States enjoy in this particular.

In China and Japan the husband has virtually an unlimited power of divorce. According to the law, in both these countries, a husband may put away his wife for any one of the following seven reasons: 1. If she be disobedient to her parents-in-law. 2. If she be barren. 3. If she be lewd or licentious. 4. If she be jealous. 5. If she have a loathsome or contagious disease. 6. If she steal. 7. If she talk too much. And, as the husband is the sole judge in the matter, these seven reasons may be made to cover

every case which his desire or his caprice may originate. If all the others fail him, still the last reason—loquacity—is always at hand, and, of course, is the one most frequently resorted to. For the poor wife there is no redress; she must simply *obey* in this as in all things, and bow to the will of her lord and master. In some cases the law fixes the amount of alimony to be paid the divorced wife, while in others (such, especially, as barrenness and adultery), she has no legal claim to any kind of maintenance.

Under no circumstances, upon no plea whatever, can a wife, in either China or Japan or among the Hindoos of India, demand a separation from her husband; no matter what may be his sins, such an idea is regarded as simply preposterous. In Japan, at least, adultery on the part of the wife is punishable with death, but is regarded as entirely excusable if committed by the husband. There is a show of consideration in a law, both of Japan and China, which renders all the seven reasons for divorce null and void in case the parents of the wife are not alive to receive her back again.

"There are two other things, either of which, except in the most aggravating cases, will prevent, according to theory, a divorce of the wife by her husband. These are, first, if she has lived with him and served his father and mother until they are both dead; second, if he has become rich and honored with office under the government since their marriage, at the time of marriage he being poor and not in the enjoyment of official trust."*

But, like many other things touching morals and social justice in China, and which look so well on

* Doolittle, Vol. I, page 107.

paper, these rules are more theoretical than practical, and seldom stand in the way of an evil-minded husband who has determined to thrust out his wife and to fill her place with another more to his fancy.

In any case, a husband must give his wife a bill of divorcement. This he may or may not give in presence of a magistrate, as he chooses. Usually it is written in the presence of the parents or other near relatives of the wife.

Among the Hindoos absolute divorce, to say the least, is not common. The author of the "Land of the White Elephant" tells us that

> "Marriage among the Burmese is a most peculiar institution, and the marriage-knot is very easily undone. If two persons are tired of each other's society, they dissolve partnership in the following simple and touching, but conclusive manner: They respectively light two candles, and, shutting up their hut, sit down and wait quietly until they are burned out. The one whose candle burns out first, gets up at once and leaves the house forever, taking nothing but the clothes he or she may have on at the time—all else then becomes the property of the other party."

Among Mohammedans divorces are common, and a husband may put away his wife at will, provided he pay her alimony, except in cases where none is allowed. Since adultery is a crime punishable with death, when detected, the usual reasons assigned for divorce are bad temper or extravagance in the wife. In case a husband is guilty of cruel treatment, or neglect, a wife may apply for a divorce, in which case the husband is not required to grant her alimony, but she must go forth, even when judgment is in her favor (which is a rare case), portionless and

penniless. Often a villainous Moslem will first dispose of all the property his wife has brought him, and then treat her so badly that she is forced to resort to the courts for deliverance; and this process he will repeat again and again for a score of times or more, thus making quite a speculation, and living like a gentleman on the profits of his matrimonial ventures. Dr. Thompson told me of one Mohammedan near Beyroot who had been married, in this way, to thirty women.

It is common, in Syria at least, for a divorced woman to become the wife of another man, while in every Oriental land the husband who, by death or in any other way, loses a wife takes another just as soon as the proper arrangements can be made. The Koran says: "You may divorce your wives twice, and take them back again; but if the husband divorce her a third time, it is not lawful for him to take her again until she shall have been actually married to another husband, and then divorced by him." Dr. Jessup testifies:

"I have known cases where the husband, in a fit of passion, has divorced his wife the third time, and, in order to get her back again, has *hired another man* to marry her and then divorce her. A rich Effendi of my acquaintance had divorced his wife the third time, and wishing to remarry her, hired a poor man to marry her for a consideration of seven hundred piastres. He took the wife and the money, and the next day refused to give her up for less than five thousand piastres, which the Effendi was obliged to pay, as the woman had become the lawful and wedded wife of the poor man."*

When the Sultan, or any other Mohammedan ruler, wishes to dispose of a wife or concubine of

* "Women of the Arabs," page 14.

whom he has become weary, the common method is to provide her with a proper dowry, and then marry her off to some favored courtier, who, distasteful as the arrangement may be to him, must cheerfully acquiesce, and is regarded by all his friends as highly honored by the distinction. An American officer in the employ of the Khedive of Egypt, says:

"In one case which came to my knowledge, an officer in the Egyptian army who had been honored by the hand of one of the Khedive's cast-off favorites, on seeing his bride for the first time after the wedding, found her so unattractive that he refused to live with her, and persisted in his determination, although warned of the displeasure which he would incur in high quarters. The sequel to the story is equally instructive, and throws much light on Oriental habits and customs. The husband was appointed the 'wakil' or deputy of the governor of a town far away in the interior, and during the absence of his chief on a campaign, had occasion to open the government dispatches, among which were instructions to the effect that he was himself to be put out of the way, either by poisoned coffee or other means. The officer, as in duty bound, acknowledged the receipt of the letter intended for his superior, merely adding that during the latter's absence the request it contained could not be complied with without detriment to the public service, but that upon his return every thing should be done as directed. In the meanwhile I believe the gentleman found it convenient to seek employment elsewhere."

The depraving effects of this Oriental freedom of divorce upon both sexes may be easily imagined. It is the devil's seal upon those false systems of religion which uphold it—systems which are a blight and a curse upon the fairest and richest portions of our earth—systems which best prove their hellish origin by taking cowardly advantage of woman's weakness to refine and perpetuate woman's wrongs.

Chapter XI.

ORIENTAL HOUSES.

THE Orientals love best to congregate in villages and crowded cities. Even the farmers live in small communities; and seldom, if ever, does the traveler see a dwelling separated by any great distance from others of its kind. In Japan, especially on the picturesque, cone-shaped islands of the inland sea, very frequently a solitary temple, in the midst of a pretty grove, may be seen surmounting an eminence, at the foot of which nestles a town or village: a well-worn foot-path between the two attesting the devotion of the people; and, in China, sacred edifices of every kind are usually on some elevation, and apart from other structures, but houses are invariably in groups, ranging in size from the hamlet of fifty inhabitants to the city of two millions.

All Japanese houses, except the castles and mansions of the nobility, are directly on the street, and are so universally kept open during the day, that it is by no means difficult to form a correct idea of their interior arrangements; and, as the traveler is almost invariably welcome to sit and chat a longer

or a shorter time, as may please him, with the inmates, his observations of domestic life are in the highest degree satisfactory. One thing he soon learns, and that is that there is not so much difference between the various classes, in their manner of living, as in other lands. The lower part of the residences of the nobility and very wealthy are sometimes built of stone, and surmounted by a wooden structure of greater or less elegance; but all other dwellings are constructed of wood, mud, or frames covered with matting.

The sides of wooden houses are usually of plank, set upright, the edges fitting square against each other, and are almost always destitute of paint.

A JAPANESE HOUSE.

Mud houses are built of a mixture of clay and chopped straw, the better sort having the walls coated with a cement which gives them the appear-

ance of stone. Some buildings of the better sort are built of plank pinned together in a sort of trestle-work, to resist more successfully the frequent earthquakes and typhoons. Such walls are usually covered on the outside with blue, diamond shaped slate, joined together by heavy lines of white cement; giving a sort of checker-board appearance that is more peculiar than tasteful. The roofs are made of tiles, or a thick thatch of rice straw, or of extremely narrow shingles, held in place by long transverse strips of split bamboo.

Japanese houses are usually small, and consist of one story, except in cities, where two stories are the rule; the first floor serving for the shop or store, and for general business, the second floor (reached by a pretty staircase running up from the center of the room below) being devoted to the private apartments of the family. The front of the house is so constructed of sliding window-frames that it may be thrown open during the day, and the visitor may sit upon the edge of the floor next the street if he do not choose to enter. The window sashes are covered with thin paper, in lieu of glass, and are sometimes closed by day, but always at night; and, when the family retire to rest, a further protection is afforded by strong wooden shutters outside of all.

Usually only a part of the inside area is covered by a floor, there being at least a small space (jutting in from the street), where the ground is bare, and beaten down hard like a pavement. The floor is a sort of platform, elevated from one to two feet, and just as clean as great care and frequent scrub-

bing can make it. The interior walls and ceiling of the best houses are frequently of rich-grained, highly polished woods, set in panels and patterns.

INTERIOR OF JAPANESE DWELLING.

In some more modern houses, which are imitations of European styles, the windows have glass, and are protected by Venetian blinds. Nearly all first-class houses are encircled by a narrow veranda, upon which all the rooms open. The street side of such dwellings is usually dignified by a large portico and entrance, where servants and those on business wait, where visitors leave their congoes, palanquins, umbrellas, clogs, and sandals. The apartments of the servants are also connected with this grand entrance. The back of such a house is always devoted to the family rooms, the verandas, above and below, overlooking the garden and ornamental grounds, and is always light and airy.

The floors are invariably covered with matting, which is just as invariably clean, for no shoe or clog

is ever permitted to come in contact with it, these being left outside upon the bit of bare ground referred to, or upon the veranda. The Japanese mat is the national standard of superficial measurement, and a house or a piece of ground is said to be so many mats in size. A mat is always six feet three inches in length, by three feet and two inches in width, and four inches in thickness. They are made of rice straw, very skillfully plaited with a close, smooth upper surface. Every house is provided with plenty of sliding screens, or partitions, which run in grooves prepared for the purpose between the mats here and there; and the entire house may be thrown into one large room, or into a series of smaller apartments as may be desired, which apartments, however, are always of regular dimensions, the floor of each being exactly covered by a given number of mats. The mat takes the place of several articles of furniture deemed necessary to houses in other lands. It is a carpet, chair, and table by day, and a bed at night.

Dropping upon their knees, and then sitting back upon their heels, a position to which their joints are accustomed from childhood, they have no need of chairs; bringing out from the closet the wooden pillow upon which the neck alone rests, and a cotton-stuffed quilt with which to cover them as they camp down upon the thick and yielding mat, they certainly have no need of a bedstead or mattress; and when the mat is covered with a clean paper-spread, and the principal dishes are set upon low stands in the midst of the family circle, and each

person takes a smaller dish in one hand, and the mysterious chopsticks in the other, could they or their guests reasonably ask for a better table?

All the unlacquered wood-work of the interior is kept scrupulously clean, by the liberal use of hot water and alkali, for the Japanese are the most cleanly people, both personally and in their dwellings, among the Asiatics. Although they have never heard our proverb, "Cleanliness is next to godliness," they have one of their own which harmonizes with it; namely, "When the houses of a people are kept clean, be certain that the government is respected and will endure."

There are seldom any chimneys in Japanese houses. In cold weather, or for cooking, the fire, which is invariably of charcoal, is sometimes kindled in a shallow pit walled up from the ground; but oftener the fire is in an earthen or metal brazier sitting on the floor. The fire-bed is half filled with ashes, and even in the coldest weather the little heat that radiates from the smoldering embers is more of an aggravation than a comfort.

The establishments of the nobility are usually very extensive, covering many acres. Within the grounds, which are laid out according to the Japanese principles of landscape gardening, are Summer-houses, shrines, little groves, grass-plats, flower gardens, lawns, miniature lakes well stocked with gold and silver fish, little waterfalls, and babbling streams crossed by rustic bridges, all in exquisite taste, and surpassingly beautiful. The lord of all this dwells with his family in the very midst of this fairy scene,

in a large house made according to the general pattern already described, all the interior wood-work beautifully ornamented, and all the furniture of costly lacquered ware, porcelain, and bronze. The walls are covered with paper in fancy gold, silver, and colored patterns. There are pictures in profusion on silken screens, on sliding partitions, and on scrolls hung against the walls. The best of these paintings have considerable merit, both in design and execution.

The houses of the *samurai*, or military aristocracy of the land, and even those of the wealthy merchants, are often equally elegant, although never so extensive in their appointments.

Nearly every Japanese merchant has in connection with his residence or place of business a fire-proof go-down, or store-house, where he keeps the most valuable of his goods. Private families of the class above referred to also have these go-downs, and deposit in them their most valuable effects, such as pictures, books, choice old lacquered ware, collections of curiosities, etc., which are brought out and displayed only on important occasions. These go-downs are built of stone or mud walls; but the whole wood-work,—doors, floor, and roof included,—is covered with a fire-proof cement at least half a foot thick, and the window openings are closed with copper shutters. Thus secured, they are usually impregnable when one of the frequent conflagrations bursts forth among the peculiarly combustible houses of a crowded city.

Although the houses of the common people are usually clean, and more or less attractive, they are

always low, seldom containing more than one good story, and they occupy but little space; but among all classes there is, in connection with the dwelling, an attempt at least at a garden of the landscape pattern. Walking along the crowded streets of a city you catch glimpses, through open doors, of sparkling little fountains, miniature trees, with the luxuriant foliage of a waxen green, peculiar to Japan, or at least of a little artificial mound of earth and rock work, covered with flowers and trailing vines.

The natural formation of the country about many of the principal cities is peculiarly favorable for the characteristic Japanese garden, and the evergreen shrubbery well adapted to the Japanese style of training into representations of animals, junks, temples, and various other fanciful forms. The garden is always back of the dwelling, and, if possible, on a little hill-side rising from the veranda. The feathery bamboo makes a tall and impregnable hedge to separate it from the outer world, and a profusion of clambering vines, with rocks loosely arranged here and there, sometimes give the place quite the air of a virgin forest. The inevitable lakelet, the abundance of lotus, iris, water-lilies, camellias, roses, dwarf-pines, and palms arranged with the skill of the Japanese gardener (the arrangement is always admirable, although sometimes a little stiff) add to the beauty of the scene. In nearly every instance, a family chapel or shrine, small but elaborately carved and ornamented, completes the picture which I certainly have not overdrawn. I have often been invited into these gardens by the hospitable people, whose

curiosity was fully equal to mine, and who were as eager to extend their courtesies as I was to receive them. The master or mistress of the place, or, perhaps, the entire family, would show me their flowers, always plucking me a small bouquet; conduct me up the winding paths, over the bridges, and into the artificial grottoes; point out the fish and the birds; lift the curtains of the shrine (evidently taking great pride in showing me how royally they provided for the comfort of their family god), and always conclude by pressing me to sit down upon the clean matting of the house or the garden pavilion, and partake with them of tea and rice-cakes.

Except in tea-houses, and amongst the most mercenary of the trades-people in Yokohama and Yeddo, and other treaty ports of the Empire, never would they accept the coin which I offered as remuneration for my refreshment. Tea-houses are the inns and restaurants of the country, and the best ones usually have all the attractions, in house and grounds, already mentioned as belonging to the private residences of the wealthy. The tea-house keeper picks out the prettiest place he can secure for his establishment. If possible, its front overlooks a bay or a lake or a river or a picturesque waterfall, and its rear opens upon an elaborate garden. Many of them are two stories high, and built entirely around a spacious court, with a grand entrance. Verandas above and below around the outer wall of the house and around the inner court add to the spaciousness of the place. Sometimes all partitions and side screens, which answer for the outer walls of the

house, are removed, and the place is like a huge pavilion, with its tent-like roof supported by numerous slender columns; and then, again, the sliding frames, covered with fancy paper, make up rooms of various dimensions to suit the guests.

Along the street front are displayed flags and streamers inscribed with names and crests of titled persons who, from time to time, have stopped for entertainment. Pretty girls come and go with tea and cakes and pipes and fans for the travelers; every body seems to have plenty of time, and to be bent on enjoyment. The tiny cups and trays and tea-pots placed upon the mats or on low stands seem like toys. The nicely dressed girls pour the tea, fill the pipes, and light them, too, by means of a live coal embedded in ashes in a little dish made for the purpose, and flourish the fans and replenish the cake and rice trays, all the time chatting and laughing in that engaging manner peculiar to young girls the world over.

Nearest the street, seated on low benches or on the mats, are artisans and coolies talking together, playing games of chance, or lazily fanning themselves, while their wives light their pipes at the common *hibachi.* The place is deliciously cool and comfortable, the host very attentive and the other guests polite and sociable, and altogether it is a most restful and agreeable spot to the weary traveler overcome by the heat and dust of the way.

One such tea-house in which we spent some hours commanded a complete view of "Hakoni Lake" (a crystal gem in an emerald setting), lying among the

TEA-HOUSE IN YEDDO

Hakoni Mountains at an elevation of two thousand feet above the sea. Altogether it was one of the most charming views my eyes ever rested upon, well worth going to Japan to see. Above us, ten thousand feet, towered in unapproachable solitude the sacred "Fuji-Yama," his head crowned with perpetual snow. The entire scene reminded me more than any thing else of our own Lake George.

From another tea-house where we spent the night, on the island of Yeno Shima, a noted Japanese Summer resort, we enjoyed a fine view of the ocean, and the pretty little islets which fringe the coast in that region. On our way to "Fuji-Yama" we once spent two nights at a tea-house in the village of "Hata," famous among all Japanese travelers for its generous accommodations and abundant cheer. It was large and even elegant, a fair representative of its class, and kept by a sharp, sprightly woman, whose husband carried on an establishment near by, where the famous Fuji Yama cabinets were made. There was a large court opening to the street, and surrounded on the other three sides by rooms occupied by the family, and the more common class of guests. In one set of these rooms, on the first night after our arrival, seventy-five pilgrims took lodgment, and in little groups enjoyed their evening "chow-chow." After this was finished they stretched themselves out side by side in long rows upon the floor, and the waiter girls covered them for the night with spacious quilts provided in large numbers for the purpose. A second suite of rooms, occupying the entire rear of the house, and beautifully fitted up with soft mats,

inlaid and lacquered cabinets, and fancy paper slides and screens, was devoted to the accommodation of our party of ten foreign gentlemen.

Along the front of our quarters ran the usual veranda, at the foot of which was a crescent-shaped pool, filled with gold-fish and crossed by a tiny stone bridge, beyond which, upon the abrupt side hill, was a lovely garden, so arranged that it seemed to cover ten acres, although the actual space occupied was probably not more than one. Here were flowers and shrubs of evergreen trained in various fantastic forms, and little by-paths, and rustic seats, and sly little grottoes, all surrounded by a very high and well-kept hedge. Down the center of the garden ran a little stream which gained the pool by a succession of three silvery water-falls. At the top of the garden was a pretty little Summer-house, where several girls of the establishment drew monotonous music from the *Samisen* for the delight of such cultivated ears as could appreciate it. After night-fall the entire house and grounds were lighted up by innumerable paper lanterns, suspended from the ceiling within, and the branches of the trees without.

Stepping from our congoes on our arrival in the outer court, we removed our boots, and taking possession of our apartments proceeded to make ourselves comfortable. I took my station, *à lá Japanese*, on the veranda. No sooner was I fairly down, than a fat jolly-looking girl from the servants' quarters approached me with a bucket of warm water; and taking her station a step below me, outside the veranda, she rolled up her sleeves, and adroitly

pulling off my stockings, plunged my weary feet into the bucket, and proceeded to scrub them most vigorously, all the time laughing and talking with as much volubility as though I could understand every word she uttered. It was a most refreshing operation, which certainly lost none of its attractions by the peculiar manner in which it was performed. Each of my companions was treated in the same hospitable style by other girls detailed for the purpose. In a few minutes our supper was on the floor. Rice, sweet potatoes, chickens, fish, and eggs, with certain extras brought from Yokohama with our baggage, made a meal by no means to be despised. After viewing the garden, and taking a look at the aforementioned pilgrims, we prepared for our night's rest.

The entire garden front of the house was thrown open that we might get the full benefit of pure air and the musical murmur of the water. There were no mosquitoes in Hata, so we dispensed with the huge nets suspended from the ceiling, which are usually found in tea-houses. The mats were thick and yielding, so with our shawls and the little wooden head-rests which were kindly provided we had no occasion to complain of our accommodations. A native blind doctor here made his appearance, and proceeded to "shampoo" several of our party in true Oriental fashion, after which process, by common consent, we addressed ourselves to sleep. At first all seemed favorable; but alas! "that wicked flea" has found a home in the mats and thatched roof of nearly every Japanese house, and pursue him

as industriously as we would, he was "too many" for us. The struggle was long and bloody, until, overcome by force of numbers and sheer exhaustion, we resolved that those we could not catch we would bravely endure, and one by one we dropped off to sleep. Next morning, after a hearty breakfast of mountain trout and rice, and a "stirrup cup" of strong tea, and a present to each from the lady of the house of a tiny porcelain dish on which the name of the family was inscribed, we started our congoes and the long file of coolies who bore our baggage upon their backs, and proceeded up the mountain.

The Chinaman makes no pretensions to architectural skill except in the construction of his temples and pagodas, and even then it is *mere* pretension; but if he is wealthy his dwelling is not without its attractions. The premises are entirely surrounded by a high wall which overtops every point of view from the street and the neighborhood. This wall and the buildings within are constructed of bricks somewhat broader but thinner than our own, and burned to a grayish slate color. The foundations are of stone, and the roofs of curved brick tiling. The roofs invariably have projecting eaves, and the entire general outline of every Chinese building resembles a tent. The fronts of first-class houses present no opening upon the narrow, dirty street except the main door. Inside this doorway a wall or a movable screen is placed, and the intervening space is occupied by the porter. Paper lanterns, inscribed with the name and title of the owner, are hung under the projecting eaves, and when lighted at night they answer the

double purpose of illuminating the street and the entrance.

I was gratified with the inner view of several such establishments in various parts of the empire, and found that great wealth exists even amid the dirt and stench of Shanghai or Foochow or Canton, and that Asiatic custom is just as exacting and unreasonable as is American fashion. These dwellings of the wealthy are all built upon the same general plan, and in describing one I in fact describe them all. The buildings of the first establishment of this sort to which I was admitted in Shanghai were two stories in height, erected against the inside of the wall already mentioned. These, with various transverse colonnades and buildings, formed the sides of a succession of interior courts, made cool and beautiful by fountains, artificial pools, shrubbery, and choice flowers in pots. The building nearest the street, and into which the large front door of the establishment opened, contained the grand reception hall, with a space in the center for flowers and a miniature fish-pond. This hall was furnished with chairs and tables of ebony, inlaid with variegated marble and mother of pearl, while embroidered curtains and screens and lanterns, and paintings on silk, and other adornments of the most costly character, were displayed on every side. The floor of the hall was of marble and porcelain tiles, with rich mats spread in convenient places. Adjoining the reception hall were smaller rooms, fitted up in the most elegant manner, for opium smoking, and near at hand we were shown a shrine, where the master of the house

burns incense and worships the ancestral tablets of his family.

Running around the first court were a succession of verandas, with galleries above. Upon these verandas opened the dining hall, the theater, the guest-chambers, and gambling rooms. Opening upon verandas which formed the sides of a second court were the apartments of the females. These latter it is very difficult for a foreign gentleman to see, but the presence of some English ladies, in this particular case, was my passport to favor, and I had the singular good fortune of an introduction to the wives and children of the mandarin and a sight of the private apartments of the family. Every thing was costly, many things elegant and in good Chinese taste, and above all, and rarest of all, the place was tolerably clean. At first the females manifested the greatest timidity at our appearance, but their curiosity soon got the better of their fears, when they exhibited the greatest wonder and delight at our strange style of clothing. There was here, as in every other part of the establishment, a great lack of what we would call the common comforts of life. The floors were bare and cold, the chairs were stiff and uncushioned, there was no glass in the windows, no good ventilation — nothing to make these apartments attractive and home-like.

Each wife had her own private sleeping room, which was shown to us by our host with evident pride. That of the principal wife was most elegantly furnished, and the walls were hung with paper scrolls, inscribed with poetical sentences and fortunate char-

acters. There were also a few fantastic paintings on silk, and an abundance of exquisitely beautiful embroidery. The bedstead was like a huge wardrobe, with a broad shelf about two feet from the floor. It was beautifully carved, with sliding doors, and covered within with soft matting, and furnished with quilts of embroidered silk. Certain parts of the exterior were resplendent with gilding, and the whole was effectually protected from the assaults of evil spirits by a huge sword formed of hundreds of "cash" skillfully strung together and suspended over the front. Sometimes a bedstead is more like our own in form (as were several in the Chinese department at the Centennial Exhibition), curiously carved, with embroidered silk curtains looped back from the front, and no matting in the interior, but a skillfully woven rattan bottom instead. In one corner are the cylindrical *papier-maché* pillows, and folded up, at one end, are usually seen two or three costly blankets and quilted silk robes.

From these apartments we were taken into several other interior court-yards, where were grottoes, miniature bridges spanning little streams and pools, with choice flowers every-where about us, piles of curious rock-work, fantastically trimmed shrubbery, and groves of dwarf trees. After all this we were conducted to an elegant marble pavilion in the center of a pond and reached by a stone bridge of a single arch. Here the mandarin had his library and bedroom and smoking room, and here tea and other refreshments were served us, after which, with many high-sounding compliments, our host accompanied

us to our sedan chairs at the main entrance, and very considerately shaking his own hands and bowing to the very ground, he bade us adieu, having first ordered a little present of fruit to be placed in each visitor's conveyance. All this was in the very tip-top of aristocratic fashion, and in marked contrast with the poverty and plainness of the common people.

The houses of the lower classes are generally but one story high, built of unpainted wood or brick, with lath and plaster, or perhaps of wooden frames covered with straw matting. These houses, which in the city are combined with stores and shops, open directly on the street, the entire front being thrown open by day and tightly closed at night by means of movable wooden shutters. There are no chimneys, no windows, no ceiling, and no floor save the beaten earth, with perhaps a low platform at one end. There are a few rude stools and bedsteads, and an unpainted table or two. Thus constructed, the dwellings of the poor are uncomfortable, dark, filthy, and unhealthy.

In the large cities the people are packed into such narrow quarters like herring in a box; and this, with their indescribable filthy habits, often places them at the mercy of disease and pestilence. In one dwelling which I measured in Han-Kow, and which consisted of one room twelve by fifteen feet, with a loft above, eight adult persons, besides children and dogs, ate and worked and slept, having no other home. In nearly every dwelling one pig, at least, is seen, moving about as a regular inmate, or tied to the door-post; while it is no uncommon thing

to see a woman sitting outside the door, arrayed in her afternoon best, with her dainty little feet resting upon a prostrate hog as a footstool. Nothing in the shape of a human habitation can be more wretched than the home of the average Chinese laborer.

A lady thus describes the home of a little boy of this class, who is her pupil:

"What would you think of living in a house only twelve feet long and ten wide? In one corner is the bed, and I must tell you what that is like. Two narrow benches, across them about seven boards, and over the boards a piece of matting. That is all. Two hard, queer-looking things, which you might think were boxes or stools, but would never guess were pillows, are lying on the bed. In Winter there is one very thick cotton comforter.

"In front of the bed is a narrow table; it is three feet long and two wide, the only table in the house. It stands lengthwise, so as to make room for one bamboo stool between it and the door-way. This is the only seat in the house.

"There is no door; a piece of an old mat is hung up to keep out the sun, wind, and rain. Against the wall is the furnace where the rice is cooked; but sometimes there is no rice to cook. At the foot of the bed is a small cupboard. Even with these few things there is only a narrow passage left. The house rent is two thousand and forty cash—about two dollars and ten cents a year.

"In this poor little house lives Ling-Ling and his adopted father, brother, and grandmother. The grandmother is an old lady of eighty-six."

In all Chinese cities located on rivers, a large part of the inhabitants live in boats. Here they are born and live and die—one generation after another. They cook and work and sleep under the awning, and in the hold. In the city of Canton I was told that probably half a million of people lived thus

upon the river and the various canals and creeks emptying into it. Many of the boats are permanently moored in regular order, leaving passage ways, like streets, for all movable craft. There are dwellings, tea-houses, temples, theaters, opium-dens, gambling-dens, and brothels, in boats large and small, high and low. At night, when all these places are illuminated with gayly colored lanterns, the effect is very pretty, and a ride through the floating city by no means monotonous.

There are several reasons why so many people thus inhabit the water, prominent among which are the facts that the air is pure, there is no ground rent to pay, and the abode can be readily transported from one place to another. These people rarely go ashore, except it be the man, who frequently has daily employment in the city. The women "man" the boat when necessary to move it. A limited number earn a living by ferrying passengers across the stream, or conveying freight from point to point. If this class of boats were painted black, they would very closely resemble the Venetian gondolas. The room which serves for passengers during the day is a bedroom by night. Sitting in the little cabin of a "*Sampan*" one day (the mother of the family rowing the boat without, and the older children assisting as best they could) my attention was attracted by faint cries beneath me. I hastily rolled up the mat upon which I was sitting, and, removing two or three loose boards, was greeted by the frightened looks and loud screams of a six months' old baby, which had been stowed away in this secure little

place to enjoy its noonday nap. The winning smiles of the "foreign devil" failed to reassure the little Celestial; but the timely appearance of his moon-eyed mother (who enjoyed a hearty laugh at my perplexity), relieved the situation, and restored the equilibrium of the entire craft.

A CHINESE BOAT-GIRL.

Chinese children of the water population are said to be both water-proof and drowning proof; and yet each child has a section of bamboo tied to its back to assist it in floating if, perchance, it should happen to tumble overboard; and in case of the very smallest, a long cord is tied to one foot, and fastened at the other end to a ring in the side of the boat. Having taken this additional precaution, the mother dismisses all anxiety, and goes about her business, leaving the child to take care of itself.

On these boats are seen the pretty sailor-girls of whom the whole world has heard. "They are bright, saucy, robust-looking lasses; their black, glossy hair cut short across the forehead, and tied up in a knot or plait behind. They wear neither shoes

nor stockings, and their pretty little feet and ankles are among the most beautiful and attractive objects in all Canton." They are a most vigorous illustration of woman's rights as maintained in China; and they row and scull and steer—even in the most difficult portions of the stream—with all the muscular skill of a man, while in intelligence, aptness at repartee, and the noisy maintenance of their own peculiar privileges, they are more than a match for their masculine associates.

By means of a strong frame-work, the roof of a boat-house serves many a useful purpose. Here the clothing is washed and dried; here are flowers in pots, chickens in coops (the ducks of the household swimming in the water along side), while hanging over the stern of the ship, in a large bamboo cage, is usually seen the family pig. Some of these house-boats are very elegantly finished with elaborate carving and gilding without, and shutters and silken curtains and soft cushions and choice pictures within, with ample accommodations for a large household.

When "house-cleaning day" arrives, the boat (except it be a very large one) is hauled ashore, the furniture taken out, and boat and fixtures scrubbed with all the persistency of a Dutch "boat-wife" under similar circumstances, and thus these people have one distinguishing mark of superiority over all other Celestials—their dwellings are clean!

The houses of wealthy Hindoos and Mohammedans in India are generally made of stone and burnt brick, these walls, in the best houses, being covered

with a white ornamental stucco. Such buildings are usually two stories high, and in the form of a quadrangle with an open court in the center, the outer walls having no windows, and but one door—the main entrance; all the rooms, above and below, opening upon the court.

In some cases transverse structures divide the interior into two or even three courts. The first court is built around with stables, rooms for the servants, store-rooms, and sometimes the reception rooms of the Baboos or gentlemen of the establishment. Through a very low door-way and narrow passage a second court is reached, encircled by verandas with galleries above. This is the women's court, and the living place of the various families which make up the household. Opening upon the verandas and galleries are the rooms occupied by the mother, her son's wives, and any widows who may happen to belong to the family. Each woman has one room, with a door, and perhaps a window or two. Sometimes, when necessary, two rooms are arranged for one family, with a door through the brick partition; but the only way of communication between the different families is by the veranda or gallery.

The floors of the lower rooms are usually of clay, and those above of brick covered with cement. In each room are one or more *charpoys*, or rude bedsteads, according to the size of the family, a hand-mill for grinding grain, a small fire-place built into the wall, a few earthen vessels of various sizes, and several brightly polished brass and copper dishes. Built in a half circle across one corner of the room

is a little brick or clay bin in which grain and provisions of various sorts are kept. There are several low stools, some mats for the floor, and little niches built into the wall for an idol image or two, and for the lamps which light the place at night. These rooms are dark, often damp, and always cheerless; and yet (except it may be in the abodes of royalty), never are any better provisions made for the women and children of either a Hindoo or a Mohammedan.

The men of the household occupy, during the day at least, their more public rooms in the outer court. These are often elegantly furnished, and made comfortable by an abundance of conveniences. There is in the fitting up of these rooms usually an amusing mixture of native and foreign articles. The Baboos are often educated men, and speak English fluently. In such cases a good library will be seen, with an abundance of papers and magazines. Attentive servants are always at hand, and never have I been entertained with a more generous hospitality than in these places, and by these heathen Baboos. There is, however, an undeniable air of bachelorhood about the housekeeping, which, even under the most favorable circumstances, reveals the want of woman's taste in arranging, and skill in caring for the place and its costly appurtenances, for no females are permitted to enter these apartments after they are three or four years old. In many of these residences, even of the wealthy, the buildings of the women's court are mere sheds built against the wall, one story high, made of clay, and roofed with grass.

The roofs of the best houses are flat, and covered with a hard smooth cement, furnishing a pleasant promenade and an agreeable sleeping place at night during the hot season.

The houses of the poor are mere mud huts, one story high, earthen floors, but little furniture, and none of the comforts which we deem so essential to domestic life. Outside the larger cities, like Calcutta, Benarès, Lucknow, and Delhi, even the wealthy, so far as home comforts are concerned, live but little better than the poor. A wealthy Hindoo is distinguished more by the number of his servants and cooking utensils, and the jewels and rich clothing of his women, than by the pretentious elegance of his abode. In the inner court, which we have described above, there is usually a well or fountain, sometimes a few flowers, and nearly always a tree, which is

AN ORIENTAL DWELLING (INNER COURT).

watered and cultivated by the household, and held as a sacred thing. "I am like a green olive tree in the house of God," said the Psalmist, illustrating the Father's tender care by reference to this custom, which then, as now, was characteristic of Eastern lands.

Adjoining the outer court is often seen a small temple, or god's house, gilded without and within, and hung with pictures, costly lamps, and silken streamers. Here is the family god, in all his glory; and here the family worships daily, and at stated times celebrates Poojah, or the sacred feast prescribed by the priests. The educated Baboos always affected great indifference when we inquired about any of these religious ceremonies, and frequently pronounced them idle superstitions, worthy only the attention of women; but I noticed that, after all, they seemed pleased when we spoke of the elegance of their little temple, or paid any particular attention to their god.

Near the god's house a portion of the upper veranda is usually furnished with a screen made of open cane-work like a chair-bottom, running along its front. Behind this screen the women of the establishment are permitted to sit when any religious ceremonies are taking place below. When men are conducting the rites the females are thus suffered to be hidden spectators, but are never allowed to take a part in the worship. In very rare cases, an extra high wall beyond the woman's court incloses a small garden, with a tank for bathing; but it is usually so ill-kept, and the water so filthy, that it adds but little to the attractiveness of the premises.

In walking about the streets of an average native city the visitor finds them very narrow,—so narrow that sometimes he can almost touch the wall on either side. The blank walls of the houses are high and dismal, with the few outer windows all in the second story, and protected by strong wooden shutters. These walls are white when first made, but after a little, through the action of the elements, they grow black and moldy. Close to the house wall on each side of the street runs an open drain, into which pipes from the dwellings convey all the water from the roofs and filth from the various apartments.

In all cities, and especially in those most frequented by foreigners, are a few business streets, or bazaars, which are comparatively broad and clean. Here the lower story of each building is occupied by the owner as a shop or store, and usually fitted up with a considerable degree of attractiveness, an ornamental porch running along the front, upon the floor of which the merchant and his customers sit when chatting or trading, the various articles being brought as they are needed from within. The upper stories of these buildings are occupied by the families of the proprietors, who generally do not observe quite so strictly as others the national customs in regard to the seclusion of females.

In all streets of a Hindoo city, but especially in the most dark and narrow of them, wild and half-starved dogs are constantly roaming about, and when night comes on, their howling and barking, accompanied by the screams of the multitudinous

jackals, is by no means conducive to quiet medita tion or pleasant dreams.

A lady, who frequently has occasion to visit the native houses of Allahabad, writes:

"Generally they are in a most untidy state, for all the inmates seem to care about is to keep their pots and pans clean and bright. They pay but little attention to personal cleanliness. The women are less cleanly than the men. They always deck themselves with jewels, but think nothing of wearing clothes till they are perfectly brown with dirt. Often when we sit down on stools or chairs in their houses our clothes are covered with vermin. All the ladies who teach these women make it a point to tell them of the importance of keeping themselves and their surroundings clean and tidy. We are trying to teach them every thing that will improve their condition, and we are glad to find a decided improvement in those houses where we have been teaching for some time."

Chapter XII.

WOMAN'S POSITION AND LIFE IN THE HOUSEHOLD.

WE will now consider the married life of an Eastern woman in the place which, for want of a more appropriate name, we will call her home, and where we shall still find her surrounded by the cruel prejudices and customs which, from the cradle to the grave, command her submission at the expense of her proper development and her real happiness.

The domestic position of an average Japanese woman is superior to that conceded to her sisters in other Eastern countries. Although she does not enjoy all the rights and privileges secured to a married woman in a Christian land, still she is treated as the companion rather than the slave of her husband, and her likes and dislikes are, to a considerable degree at least, respected. She is, however, without legal rights, and her evidence is not admissible in a court of justice. She is, therefore, in a sense unknown in Western lands, dependent upon her husband, sons, or other male relatives. There is perfect freedom in domestic and social life among the Japanese—males and females enjoying each other's society as with us. A Japanese family circle, comprising father, mother, and children, squatting around their dinner or around the stationary lantern at night,

JAPANESE FAMILY AT DINNER.

is a very familiar sight to one who frequents the streets of a Japanese town.

If at dinner, the straw or paper "table-cloth" is spread over the mats which cover the floor, and (among the most opulent) a little low table of lacquered wood is placed before each squatter, while in the center of the circle, sometimes on a low stand, but oftener on the floor, is placed a large wooden bowl or bucket filled with steaming hot rice, which is the principal constituent of every meal. From this center dish each one proceeds to fill up his particular porcelain or wooden bowl, from which he eats, holding the bowl close to his chin and poking the rice into his mouth with his wooden chopsticks. Every now and then he adroitly takes up, between his magic sticks, a scrap of fish or fowl or confection from his own particular table or tray, which serves to supplement the nutritious staple with which his mouth is ever filled. There are eggs, fresh and preserved, hot and cold, all sorts of vegetables familiar to us, with preserved twigs of bamboo and the root

of the lotus plant. A favorite relish is "soy," a strong sauce composed of pepper and fermented black beans. There is always tea—drunk clear—and saki, if possible taken hot.

The whole affair always seemed to me like playing at housekeeping. The tiny cups and tea-pots, the pretty little trays, bowls, and boxes of ornamental lacquered ware, the little vases of flowers, and all the furnishings of the establishment, invariably reminded me of the complete outfits for children's play rooms which abound in our American toy-shops. Every member of the family, from the father to the youngest child, is scrupulously polite and careful of all the little courtesies of the dinner hour, while the grace and dexterity of their movements is a constant surprise.

A JAPANESE LADY.

Japanese women are, to a very great extent, mistresses in their own homes, and are usually treated with proper consideration by their husbands. All sorts of domestic duties, from cooking and scrubbing up to embroidery and cleaning, carding, and spinning the native cotton, and the weaving of cotton cloth in a small loom constructed on the same principle as our

A JAPANESE LADY AT HOME.

American loom, fall to the lot of the average Japanese women. Wives of tradesmen and mechanics help their husbands in the stores and shops. These are often very pretty and very modest, and are always very sharp at a bargain.

In fact, since Japanese invention has not yet made and utilized any but the rudest machinery, women have a share in almost every kind of industry, both indoors and out, enjoying as much freedom in this particular as the women of any land. They are, for the most part, a very cheerful, chatty, and apparently happy race of creatures.

In China life is a hard and unpoetical reality to the great mass of both men and women, but, as in all heathen lands, its heaviest burdens rest upon the latter. Although she does not enjoy so much freedom as her Japanese neighbor, still the Chinese woman occupies a position much superior to that of most other Asiatic females, especially the Hindoos.

She does not suffer the rigors of caste; her virtues, both in mental and moral character, are appreciated and prized, and in the development of a true womanhood she has probably advanced as far as is possible under the influences of a purely pagan civilization. A legal wife, whether first or second, is in no debasing sense a slave, and, especially after she becomes a mother, is treated with a considerable degree of respect and allowed a considerable degree of freedom.

Chinese women frequently work in the fields, but it is a recognized fact that their more proper sphere is in the house, and their most important duties are of a domestic character. All women of the middle classes perform the ordinary house-work of their families, rarely, if ever, engaging in any industry more public or in any way connected with the employments of men. They cook, wash, sew (after a fashion), embroider exquisitely, and keep a sharp eye on the children—especially the boys. As a class they are very industrious. The Chinese, except those who are trained in English or French methods, have not brought the science of cooking to any particular degree of perfection, and yet they succeed in thoroughly satisfying the average Chinese stomach. Stews, in which garlic and grease predominate, are their chief delight.

The food of the common people is principally rice and fish, with occasionally a fowl or a little pork. For the sake of economy in fuel, cooking houses are frequent in all cities, where the people can purchase their food ready cooked, and at the regular hours for meals the streets will be thronged with hungry Celestials passing to and fro between their dwellings

and these establishments with empty or well-filled dishes, as the case may be. The Chinese have reduced economy in the quantity and quality of food to a science, and the average laborer in this over-populated empire supports himself and family on from ten to twelve cents per day.

Do the Chinese really eat dogs and cats and rats? That is the question. I often looked sharply about the markets to see, and in every Chinese city I found, hung up among pork and mutton and fowls, carcasses both canine and feline, exposed for sale and readily purchased by the rich as well as the poor. Rats I saw offered for sale in but one city in China, and that was the city of Canton. They were purchased and eaten, however, only by the very poor. At their meals the Celestials use chopsticks like the Japanese, and resemble them in their general style of eating, except that they sit at a common table on chairs, and are much less graceful and polite in their manners.

The common drink of the Chinese is a weak decoction of tea. They never drink cold water if they can avoid it. In dwellings, tea-houses, workshops, stores, temples, and schools, the tea-pot is ever present. Even the poorest of the poor will manage to keep themselves supplied with this national beverage. It is always drunk without either milk or sugar, and as hot as the lips can bear it. Tea is offered you when you make a call of ceremony or when you visit a merchant on business. It is tea the first thing in the morning and the last thing at night. Deprive him of tea and fire-crackers, and a Chinaman would be of all mundane creatures the most miserable.

In some parts of China, when no strangers are present, the husband and wife and children sometimes eat at the same table together; but usually the men eat by themselves, and the women and children afterward. I have several times seen wealthy merchants in Shanghai and Foochow and Canton eating at the same table with their employés, even the coolies of the establishment taking their places with the rest; a courtesy which the master regards as expressive of his democratic principles, but which, in all probability he would be unwilling to show even to his favorite wife or daughter. Except among the very poor, I never saw a Chinese family, males and females, eating together, nor, except in a few cases, enjoying a social chat together.

Among the wealthy, where labor is considered degrading, the ladies lead a listless, idle, and at best frivolous life, and all the evils incident to such a state of affairs have to be endured by such households. The filth of the Chinese, especially in the matter of their housekeeping, is something fearful.

Among the Japanese the traveler can eat their food, and sleep in their houses; but among the Chinese he must eschew all such enjoyments, "lest a worse evil come upon him." Wherever an American goes in China, he must take his own cook, and all but the staple articles of food, such as rice and eggs and chickens, along with him. He must sleep in his boat or tent, or, when worst comes to worst, purchase the privilege of camping down among the gods in some temple, which his servants are permitted to sweep and cleanse for the occasion. Even the

houses of the most wealthy, who keep a perfect army of servants about them, are almost invariably dirty and disorderly. Arriving at the house of a well-to-do native Christian late one night, I was immediately conducted to the guest-chamber, which had been prepared for my reception. Being very weary I fell asleep at once, and before I had satisfactorily finished my nap the sunlight, streaming through an opening in the shutters, partly aroused me. Casting my sleepy eyes upward I was horrified to find that the ceiling was covered with a perfect network of spider's webs, and more than a score of huge black spiders were apparently prepared to inaugurate their daily exploring expedition by simultaneously spinning down upon my prostrate form. I defeated their plan by suddenly developing a capacity for gymnastics which I supposed had departed with my boyhood days. I vacated that room with alacrity and delight, just *glancing* at its further attractions in the shape of bugs and dirt. I would rather sleep all night leaning against a friendly tree than accept the hospitalities of a Chinaman, even though pressed upon me with true Oriental courtesy.

John keeps his outer garments tolerably clean, but his under-clothing is seldom changed. Clean bed-linen is an unheard of luxury; while the *saik mó*, or body louse, is on the most intimate terms with the high as well as the low, the rich as well as poor.

As an illustration in point, let me introduce an incident furnished by Mrs. E. E. Baldwin:

"One day our personal teacher asked my husband if he might bring some very distinguished friends to see us and our

house. My husband assured him that they would be welcome. The next day the teacher appeared with six very fine-looking men, attended by quite a troop of servants. One of each set carried his master's long silver tobacco-pipe. These men were literati of the highest grade. One had just returned from Pekin, where he had received distinguished honor on account of his literary attainments. Their outer coats were of brocaded satin, lined with finest sable fur. They were very intelligent and most elegant in manner. The occasion of their call was, of course, mere curiosity to see how these 'outside barbarians' live. They insisted upon seeing the entire house, and they were constantly betrayed into expressions of surprise, that 'every thing was so clean.' We entertained them with music, stereoscopic views, etc.; among other things, my husband showed them a microscope, and explained its use. They were delighted with it, and looked with great interest at some microscopic specimens of insects, flowers, etc, etc. Suddenly one of them exclaimed, 'Would n't it be fine to look at a *saik mó* through this glass?' A shout of delight hailed the suggestion. One of them put his hand under his sable-lined satin coat, and *presto*, the desired object was under the glass! Nothing they had previously looked at filled them with such wonder and admiration. But, poor me, what a state of nervous excitement was I in! A serious question pressed upon me, 'Would they carry *this* specimen away with them, or leave it as a memento of their visit?' What became of it I never knew. I left the room in great displeasure, and did not return again until our distinguished guests had departed. Then followed a most vigorous assault upon lounges, chairs, floor, and every thing that I could think had come in contact with the literati. In the meanwhile our teacher was informed that we could receive no more such *liter-ary* men."

The condition of a young Hindoo wife in the house of her father-in-law is in most cases any thing but a pleasant one, even though her husband may be fond of her and treat her with all the kindness of which he is capable. Usually she is vigorous and strong; and she must draw water, cook the food, clean the kitchen, purify the eating-room according

to the rules of their religion, prepare the betel-quid, and, under the direction of her mother-in-law, act as a servant in all the general work of the establishment. She may be scolded, misrepresented to her husband, or ill-treated in any way, still she must bear it all with patience. There is positively no redress, no relief. If she runs away, she is not certain of a refuge in her father's house, since, in most cases, he congratulates himself on being relieved of her support, and refuses to have any further trouble with her. From this drudgery (except her husband's family be very wealthy, and even then she must cook his food) she finds no relief until she becomes the mother of at least one son; and she seldom becomes the mistress of a household unless her husband be the eldest living son, and succeeds his father as head of the family.

A Hindoo wife lives for the sole purpose of waiting upon her lord; she fans him to keep him cool; she lights his hookah, and keeps it well supplied with tobacco; she amuses him with the narration of glowing Oriental tales and legends; or "she lulls him to rest by the soft shampooing of his feet," and the singing of sweet songs.

According to the Shasters,

"The supreme duty of the wife is, to obey the mandates of her husband. Let the wife, who wishes to perform sacred ablutions, wash the feet of her lord, and drink the water, for the husband is to the wife greater than Vishnoo."

Again:

"A husband is the chief ornament of a wife, though she have no other ornament; but though adorned, yet without him she has no ornament."

"When in the presence of her husband, the woman must keep her eyes upon her master, and be ready to receive his commands. When he speaks, she must be quiet, and listen to nothing besides. A woman has no other god than her husband The most excellent of all good works for her is to gratify him with the strictest obedience. Though he be aged, infirm, a drunkard or debauchee, she must still regard him as her god. If he laughs, she must also laugh; if he weeps, she must weep; if he sings, she must be in an ecstasy. She must never eat till he is satisfied. If he abstains from food, she must fast; and she must abstain from whatever food he dislikes."

A fair idea of the peculiar virtue required of a Hindoo wife may be gathered from the following incident by Miss Lou E. Blackmar, of Moradabad:

"The other day, a missionary was reading with his pundit one of the remarkable stories the books of this country afford. A wealthy banker had a fair daughter. A robber coveted the wealth, and, by false representation, succeeded in gaining the girl for a wife, and, of course, a large dowry. After remaining with the banker a few days, the bridegroom proposed that they go to see his friends, who, he represented, lived a great distance away. Giving his daughter money and jewels in abundance, the father sent them away, attended by servants. After traveling some distance, the man killed the servants, beat his wife, and, taking all her jewels and money, threw her into a dry well, and left, supposing she was dead also. Recovering her senses, she cried for help. A man passing heard her, and, having rescued her and found out her father's name, took her home, where she told the same story she had told her deliverer, which was this: A band of robbers had attacked them, and, after killing the servants and throwing her into the well, had taken her valuables and her husband away. Her father told her the bandits only wanted plunder, and that her husband would return unharmed. The story went on to tell how the man spent all his ill-gotten wealth, and, making up a story of his own, went back to the banker. His wife was watching for him, and, telling him what she had said, instructed him to tell the same, which he did, and was of course, received and made much of.

"'Oh,' exclaimed the pundit, his face beaming with a smile of pleasure and approbation, 'what an excellent woman was this! What beautiful words she used in saving her husband!' The missionary expressed a severe opinion of a woman who could thus multiply falsehoods to shield so wicked a man from the punishment he merited. But the pundit strongly contended that she did a most noble and praiseworthy act, for what was she without her husband? This is the way an educated Hindoo teacher, one who does not believe in idol worship, looks at the woman question."

A Hindoo wife is seldom permitted to know any thing about her husband's business employments, and never knows any thing of his companions, except through the gossip of her barberess or other servants, who are permitted to go where they please, picking up scraps of news from the outside world.

Dr. Butler gives the following truthful sketch of the dinner-hour in a Hindoo family:

"The wife proceeds carefully to prepare her husband's food, and when all is ready and laid out upon the mat (for they ignore such aids as chairs and tables, knives or forks, and take their meals with their hands, sitting on the floor), she then announces to her lord that his meal is ready. He enters and sits down, and finds all duly prepared by her care. Why does she still stand? Why not sit down too, and share with her husband the good things which she has made ready? She dares not; he would not allow it; the law of her religion forbids it. She must stand and wait upon him. No wife in India can legally dine with her husband unless she becomes a Christian. The weather is warm, and a fan is needed, or a fly-flapper is required, for he considers that he can not use his curry-stained fingers to drive the flies away or cool himself; so the duty, in either case, devolves upon the wife. The fan is made of fragrant grass called *khus-khus*, a basin of water is at her feet, and she dips the fan into it occasionally, shaking off the heavy drops, and cools her lord and master, who enjoys, as he eats, the fragrant evaporation. Or the mosquitoes may be troublesome, and provision is made also for this. The tail of the

A HINDOO WOMAN AND HER HUSBAND.

Yak, or snow-cow of Thibet, white and bushy, inserted into an ornamental shaft, is ready at hand, and with it the lady whisks around him, and saves him from the slightest inconvenience.

"The duty is patiently performed, and when he has fully satisfied himself, she removes what remains to another apartment—for her religion not only forbids her eating with him, but also prohibits her from eating even what he may leave in the same room where he dines—and then, and not until then, can she and her children eat their food."—Code, Section 43.*

* "Land of the Veda," page 491.

The food of the Hindoos consists of curry—a mixture of spices and saffron, in which fish or vegetables are cooked, for Hindoos never eat any animal food—and rice, with all sorts of fruits in their season.

Their ceremonial bathing before eating, and their strict caste rules, might be interesting to us were we making a thorough study of domestic manners and customs; but our plan does not call for such a detailed account. A zenana teacher—Miss Woodward, of Calcutta—gives us a suggestive glimpse into a Hindoo home at the morning hour.

"Some of the homes, at such time, often present strange, amusing, and busy scenes; the rooms, which are usually closed, being now thrown open, and numbers of women running about, some of whom are peeling and chopping vegetables, others pounding spices, or rolling other ingredients. One will be fanning the fire, another cleaning fish, while others are scouring the brass kettles or platters in which the food is to be prepared. The floor is their table. All this preparation has been made for the breakfast of the Baboo, whom you may presently see partaking of that meal sitting on the veranda, his plate in front, and a jug of water beside him.

"Breakfast being over, he dresses for his office in faultless white raiment, which falls in graceful folds around him, his hair well oiled and arranged; pumps, and sometimes white stockings, complete his toilet. To meet these Baboos in the street or elsewhere you would never imagine that they came from such dark, damp, dirty homes. After the women have prepared their husband's breakfast, and he has left for the office, they are more at leisure and do not mind stopping to read the lessons, while several women seat themselves around us, listening to our conversation."

Throughout the East, a married woman is absolutely in the power of her husband. No one has a right to interfere however cruel his treatment of her, unless it be her nearest relatives, and they seldom

trouble themselves to do so, except his harshness results in murder. In India, especially, the reckless treatment of woman has, during past centuries, been carried to the greatest extremes; and even now, so complete is the domestic seclusion, so utterly are the zenanas shut in from the world, that, in spite of the British law to the contrary, there is really no limit to the cruelty of native husbands. Of course much depends upon the natural disposition of the husband. Though a woman is, in all Eastern lands, believed to be an inferior being, still the most enlightened and intelligent men treat their wives with a tolerable degree of decency; and, in some rare cases, there are evidences of strong attachment and even genuine love existing between them. A wealthy man's idea of kind treatment is to maintain his wife without drudgery, keep her inside the house, cover her with jewelry and costly clothing, and supply her with plenty of dainty food.

The whipping and beating of wives is one of the most revolting features of Eastern domestic life. This degrading practice is in perfect harmony with the cowardly nature of Eastern men, and, at the same time, it is sanctioned by the classics of China, the Shasters of the Hindoos, and the Koran of the Moslems. In India the Mohammedans, being of a more fiery disposition than the Hindoos, and also more generally polygamists, are more frequently guilty of abusing their women. Of the Mohammedans in Syria, Dr. Jessup testifies:

"Where there is no fear of interference or of discovery, by near relatives, the blows and kicks are often applied in the

most merciless and barbarous manner. Women are quite frequently killed in this way, and no outsider knows the cause. One of my Moslem neighbors once beat one of his wives to death. I heard her screams day after day, and finally one night, when all was still, I heard a dreadful shriek, and blow after blow falling upon her back and head. I could hear the brute cursing her as he beat her. The police would not interfere, and I could not enter the house. The next day there was a funeral from that house, and she was carried off and buried in the most hasty and unfeeling manner. Sometimes it happens that the woman is strong enough to defend herself, and fairly conquers a peace; but ordinarily when you hear a scream in the Moslem quarter of the city and ask the reason, it will be said to you with an indifferent shrug of the shoulder, 'That is only some man beating his wife.'"*

About the time of my visit to the island of Ceylon, a young and beautiful native woman was found dead near the residence of an English missionary a few miles from Point de Galle. An investigation of the case, by the proper authorities, brought out the fact that she was so terribly beaten, and otherwise maltreated by her husband, that she wandered away into the thicket and died.

In China and Japan it is much more common for men to whip their wives than their children, especially if the latter are boys. Even the nominal Christians of the East—such as the Romanists of India and China and Turkey, and the Greeks and Maronites of Syria—still hold to this time-honored custom of beating their wives, and nothing short of a pure Protestant Christianity will ever persuade them to adopt a more manly method of family government.

So thoroughly are the Orientals rooted and

* "Women of the Arabs," page 9.

grounded in the belief of woman's inferiority, that the question of wife-beating is constantly coming up among the native Christians connected with our Protestant mission stations. Just before our visit to Moradabad, India, a Christian native beat his wife severely. A complaint was lodged with the missionary against him, and he was arraigned for trial. The native members nearly all seemed to think that it was a trifling thing, and really not worth noticing. One of the native preachers in defending the brother said that the women *must* be kept in subjection to their husbands, and this could only be accomplished by judiciously whipping them as occasion seemed to require. Another preacher insisted upon it that the women were naturally lazy, and often would not attend properly to the cooking and housekeeping in general. This interfered with the comfort of the husband, and it became necessary for him frequently to exercise his authority, and in extreme cases, like the one under consideration, he was justified in resorting to extreme measures. One native member said that his experience had convinced him that all women were inclined to be rebellious and headstrong and not to listen to reason, so they must be managed with a firm hand, and constantly reminded that the husband is master and must be obeyed. Thus the accused brother had no lack of defenders. The entire report of the trial, at which there was a pretty free expression of opinion, reminded me of some grave discussions to which I have listened in this country, touching woman's rights in the Church of God. The prevailing sentiment seemed to be that even Christian

women are necessarily inferior and must be kept in subjection by constantly reminding them of that fact.

Mrs. Dr. Humphrey, when engaged in mission work with her husband at Nynee Tal, India, once permitted two native young men who had been educated in the mission-schools to become engaged to two nice, quiet, industrious girls, who had been trained in her Orphanage. With true womanly spirit the good lady declares:

"I did not take kindly to the idea that my well-educated, well-trained girls must be beaten by their husbands when they happened to displease them; so I called these two young men to my house one day and talked seriously with them about it, saying I wished a promise from them that they would not beat my girls. But, to my amazement they said, '*Of course* we must beat them; every one has to, and of course we must!' I explained to them that educated Christian women who had consciences were very different from ignorant, foolish women, and ought to be treated differently. At last, very reluctantly, they promised they would forego the privilege of beating their wives."

In every particular the Eastern idea of woman is debasing and unworthy. A Hindoo or Moslem absent from home "never addresses a letter to his wife, but to his son or brother, or some other male relative." You must never ask an Oriental about his wife or her health; it would be regarded as an unpardonable insult. If it becomes necessary for you at any time to allude to a woman, you must do it in some roundabout way, always prefacing your remark with an expression equivalent to our "Beg your pardon, sir!" An Oriental never mentions the name of his wife. A Chinaman calls her "the mean one of the inner apartments;" a Hindoo refers to her as "she," or

"such a one's mother," mentioning the name of one of his children; while a Mohammedan, when obliged to refer to his wife, calls her *his house*. Even a pious native in India will come to the medical missionary and say: "Sir, she in my house is sick!"

An Eastern wife also, with the same scrupulous care, refrains from mentioning the name of her husband; for to do so would be a gross insult to his dignity. If she has a child she speaks to or of her husband through that child's name; as for instance: "Chundro's father is going to Calcutta," or "Ah-Sin's father, will you come to your dinner?" If she have no child, she speaks of her husband by saying simply "*he*." In calling each other they always say: "Ho! such a one's father, or such a one's mother," as the case may be.

As I have already remarked, in another chapter, Oriental women are treated with more respect as they grow old, especially if they are the mothers of sons; while their authority over those sons, in certain particulars, is practically unquestioned. In China a mother's right to control her son, even after he has arrived at manhood, and is the father of children, is universally maintained, and that son fears nothing more than he fears his mother's curse.

On the whole, Eastern women, so far as my observation and knowledge extend, seem to be tolerably happy and contented. Of course there are extremes of wealth and poverty in all lands, as well as degrees of happiness or misery; but the average Oriental wife is by no means inclined to murmur at her lot, having no knowledge of a better. She

accepts the conditions of her existence, and makes the best of it.

When climate and the peculiar organization of civil society in those lands are considered, woman's condition in domestic life does not seem so terrible after all. Her great need is a spiritual need, an intellectual need, and with the supply of this will come all changes in her mode of life which will be in any reasonable sense desirable.

Chapter XIII.

SECLUSION.

THE seclusion of women is not practiced in Japan. Women of all classes and all ages are permitted to move about as they choose, and to enjoy all the advantages of social life. Even the present empress has emerged from the mysterious and sacred seclusion which for centuries has shut in her predecessors from the sight of all but the most noble, and, with the high-born ladies of her court, now appears in public freely. In company with the emperor she not only participates in the ceremonies of the opening of a railroad, or a government school for girls, but, in a few instances at least, has actually accepted the hospitalities of some of her private subjects, with all the grace and kindly interest which characterize a true sovereign.

The friends of Japanese progress have much to encourage them in the increasing respect shown to woman, as the result of the pronounced policy of both the emperor and empress. The embassadors sent by his majesty to Washington, London, Paris,

etc., are all accompanied by their wives, who are noted for the ease, dignity, and even elegance, of their manners; and while they prove themselves competent to teach their cultivated Western sisters an occasional lesson in true modesty and womanly common sense, they spare no pains or effort to become thoroughly familiar with the social and educational improvements of other lands, that their foreign residence may be a substantial benefit to their sex at home. The government issues an especial order to these ladies, which is, in substance, as follows: "Our women are all backward in intelligence, for want of sound education; and the education of the children goes hand in hand with that of the mothers, and is an object of the highest importance. Therefore we desire the embassadors to take with them their wives, daughters, and sisters, that they may learn in foreign lands the correct system of instructing children."

In China, woman seems to hold a position in most particulars superior to that which she occupies in other heathen lands, or even among Mohammedans. I am strongly inclined to think that in general the Chinese accord to woman all the social freedom that is safe for her under the circumstances. Mixed society is certainly incompatible with the peculiar form of Chinese civil government, and the peculiar notions of the Celestials in regard to the education of woman. In establishing, as an inexorable custom, the separation of the sexes in social life, Chinese philosophers and lawgivers have undoubtedly formulated the results of their best judgment and

profoundest practical wisdom, thereby setting up the strongest safeguard known to them, against national corruption and degeneracy. Only Christianity can teach the inhabitants of the "Middle Kingdom" a safer and a better way. Except among some of the Manchoos, found principally in the northern part of the empire, all upper-class families maintain a comparatively strict separation between the male and female branches of the household. Even brothers and sisters do not freely associate together after the age of five or six years.

In some parts of the empire as soon as a young girl, the daughter of well-to-do parents, reaches the age of eight or ten years, she is consigned to a life of practical seclusion from the world. Except at rare intervals, her own particular apartment is her constant abode. For society she is restricted to her mother, sisters, and occasionally a few lady friends; and, if we except her father and brothers, she must never be seen by any individual of the opposite sex. To be looked upon, even once, by a young man would be fatal to her good repute in the community. In such sections the notions and customs in regard to young women are French rather than American; and this rigorous surveillance is abandoned, gradually, after the girl is duly married and has become the mother of children.

The custom of covering the face, except during the wedding ceremony, does not prevail in China. When secluded women and girls are permitted a glimpse of men who are on a visit to the house, or enjoying a feast with the master, it is through a

perforated screen or lattice partition set up for the occasion. Among the literati who have frequently come in contact with foreigners, and are the most enlightened and liberal, an introduction to the wives and daughters of the family may sometimes be obtained by native and even foreign gentlemen; but this is rare, since among those of the most advanced notions it is not customary to introduce ladies and gentlemen to each other, and at entertainments the gentlemen eat and chat together in the public hall, while the ladies do the same in their private apartments. Usually when visiting a wealthy Chinaman at his residence, a rustling of silk or a suppressed titter behind the lattice of the women's apartments, or, perhaps, the flash of a pair of black eyes through a partly open door, would assure us of the presence of one or more of the fair sex; but not often were we favored with a more satisfactory evidence.

Aside from the laboring classes, women are rarely seen upon the streets until they have passed the meridian of life. Old women are frequently seen, hobbling along on their dainty feet, supported by a cane or an attentive servant. In those localities where the greatest freedom is enjoyed, first-class women sometimes appear at public gatherings, but always apart from the men. I have occasionally seen husbands and wives and children of the upper class together during some ceremony, at a grave or at an important festival, or, as in two or three instances, at a sort of family picnic; but even then the greatest reserve was maintained, the men and the women walking and eating in separate groups. No husband

walks with his wife in public; and even at gatherings of particular friends in private houses the ladies keep by themselves at one side of the room, and hold no conversation with the gentlemen.

Where the residences of the wealthy are near the water, ladies frequently take the air in house-boats with lattice sides, or windows with blinds, so that they can see without being seen. The merry voices of such pleasure-seekers prove to the traveler that the life of these secluded creatures is by no means as cheerless and miserable as some have described it. Chinese ladies also claim the privilege of worshiping and burning incense in the temples and pagodas at certain prescribed times. On such occasions, they array themselves in their richest robes, paint their faces with the greatest care, and adorn themselves with the choicest jewels. They ride to the temple in closed sedan chairs, which they leave in the outer court. This is one of their rare opportunities for seeing and being seen, and they certainly know how to make the most of it.

In visiting noted temples we frequently saw groups of such women passing from shrine to shrine with their prayers and offerings. Sometimes, when noticed by us, they would timidly retire behind a friendly screen, and, in one or two instances, a priest requested us to withdraw to some other part of the building; but usually they seemed thoroughly to enjoy the opportunity of a good look at the foreigners, and would stand at a safe distance and stare at us until we departed. When making extended excursions into the country we frequently left our

house-boats, or sedan chairs, and walked through a village or a small town. The common people would gather in large crowds and follow us from point to point, but the better class of ladies would invariably leave the street, or their door-ways, in which they sometimes sit during the afternoon, and content themselves with peering after us around corners, or through little openings in the window screens, thus gratifying their curiosity without compromising their respectability.

Among the poor, these rules are not observed, the very necessities of their daily existence preventing. Frequently there is but one room in the house; every adult member of the family must labor for the common support; hence women as well as men come and go about the streets and in the fields as their daily occupations require. In some localities respectable women even of the laboring class are very modest and cautious, holding no conversation with the men they may chance to meet, even though they be their nearest neighbors. Dr. Nevius relates an instance where, in the province of Shantung, a stranger was driven out of a village by a mob, on account of taking the liberty of asking a woman in the street the road to an adjoining town.

There are instances where wealthy Chinese ladies are well educated, according to Chinese methods, and where the girls of the family are permitted to study with their brothers under the care of the family tutor; but such cases are extremely rare, and ladies in general are obliged to resort to something besides reading to pass away their time, in an aristocratic

seclusion which brands useful labor as a degradation. The daily life of all such is an aimless and purposeless monotony. They play cards and tell fortunes; they chat about household matters, and exchange neighborhood gossip with their lady visitors. Matrimonial matters come under consideration, with a discussion of the feet and robes and outfit of some particular bride. Religious superstitions and the merits of various gods and goddesses receive a share of attention. Family quarrels absorb much time, and afford a not altogether unwelcome variety. Some ladies sew or embroider, while others paint on silk, or a snowy white paper made of the pith of a tree.

The Celestials are probably the most superstitious people in the world, and the women in particular are extremely fond of relating ghost stories and fairy stories, and legends about the gods and their adventures. Of these there is an endless variety.

Though secluded, the ladies devote a great deal of time to dress and the embellishment of their persons. Rich goods are sent to them from the shops, and from these they make their selections, discussing and comparing and arranging with as complete a disregard of expense or the time wasted as any American woman of fashion. In fact, they are only too glad of something to "kill time," which hangs so heavily on their hands. One fact alone makes their condition bearable, and that is, they have never known any thing better.

It is an ancient Hindoo proverb that "a woman's virtue is her best veil," and all the evidence goes to show that in the first centuries of the nation's history

CHINESE SHOPMAN EXHIBITING HIS GOODS.

women with uncovered faces were accustomed freely to appear in public, and that they were accorded the same freedom in social life that is now enjoyed by women of other lands. The first signs of woman's social degradation in India appeared in the time of the first Moslem invasions, in the tenth and eleventh centuries; and from that time on to the complete establishment of the great Mogul empire, "the march of Islam proved the bane of woman." The history of India not only reveals the fact that much honor and respect were accorded to woman in those pre-Moslem days, but also brings out in strong light the virtues and achievements of many superior women, who wielded great influence in the political and literary world as well as in social life. And even in modern days instances are not wanting of woman's influence and ability not at all in harmony with the idea of her complete degeneracy. John Stuart Mill mentions several instances within the range of his own knowledge, where the government of certain Indian States, tributary to the British crown, "was conducted with integrity and decency, where the arts of peace were practiced, and the principles of reasonable order were upheld, and yet the *de facto* ruler was a woman."

The present queen, or begum, of Bhopal, is a remarkable example of woman's ability to control even the highest interests of society, since her province has become, under her enlightened, liberal rule, and especially through her efforts for the emancipation of woman, one of the most prosperous and progressive in all the empire. India has many historical monuments, such as the Taj Mahal, which have

recognized, through centuries past, the honor due to woman's worth and influence in certain exceptional cases; but these, like the bright colors in a painting, only bring out in stronger contrast the degradation of the millions of women who are denied all rights and all opportunity for a true intellectual development, and are the victims of a most unjust and senseless espionage.

BEGUM OF BHOPAL.

Hindoo writers and scholars all assert that seclusion was not one of their original national customs; but that when their Mohammedan conquerors overran the country they immediately began to select the fairest and best of the Hindoo women for themselves; and so in sheer self-defense the husbands and fathers were obliged to restrict the liberty of their wives and daughters. Against this the women very naturally rebelled; and to quiet them, and, if possible, make them contented with their lot, a noted Brahmin, who was greatly revered by the people, had a convenient revelation in a new Shaster, by which the

gods placed their seal of approval upon the newly inaugurated system. For the very same reason, education was henceforth denied them, that, through lack of intelligence, their restraint might be the more bearable; their treatment in this respect harmonizing with all history in showing that ignorance is ever the faithful ally of tyranny and oppression.

The great mass of Hindoo and Mohammedan women in India are not secluded, but come and go as their occupations require. These are the wives and daughters of mechanics, laborers, coolies, and poor farmers, who perform more or less out-door work. These, quite generally, cover their faces when strangers, either native or foreign, are about, and never stop to converse with men, even their own relations, in public. They may be seen trading in the bazaars, but seldom tarry in any public assembly; if so they take a position by themselves behind the men. The wives of middle-class men, such as shop-keepers and well-to-do farmers, are accorded nearly as much liberty, although their occupations are seldom out of doors. They are generally closely veiled when they go upon the streets at certain hours prescribed by custom, and will usually seek the nearest hiding-place whenever a foreigner approaches.

The rigors of seclusion fall heaviest upon the women of high caste, or who belong to very wealthy families. These rarely leave the zenana; many of them know nothing of the beauties of field or flower, and have no knowledge of the neighborhood of their abode; they can not be looked upon by a

physician, but all medical advice must be given through a second person; if obliged to give evidence in a court, it is from behind a thin partition provided for the purpose; and if they go abroad, it is invariably in closely shut palanquins, or bullock-carts, and constantly watched by jealous eyes. "*Purdah women*" is the name given to all such. Purdah simply means curtain. In a climate like that of India, ventilated rooms are indispensable, and in the rooms of the women's court, especially, doors are seldom used, their places being supplied by curtains, which are suspended with a space of eight or ten inches above, for the circulation of air. These high-caste ladies spend their whole lives behind such purdahs; there is, therefore, "a painful fitness in calling them *purdah women*."

Now that the English have become so numerous in the country, the most liberal Baboos will occasionally permit their wives and daughters not only to receive visits from their English lady friends, but also to return those visits, in the manner above mentioned; but no woman leaves her palanquin until safe within the walls of the friendly house, and even then only under the assurance that no gentlemen are in sight. I am told that in some of the villages of Northern India women of this class are permitted to walk about closely veiled; but this is a laxity which does not prevail to any great extent.

In the latter part of the day in Calcutta, Bombay, and other cities of India, I have frequently met a prince or a wealthy native gentleman riding briskly along on horseback or in an open carriage, followed by from

one to ten elegant closed carriages, fitted with shutters so arranged that while the fair occupants could readily see all that was passing in the street, they themselves could not be distinguished by the profane eyes of either natives or foreigners. In these carriages rode the wives and daughters of the gentleman, whose importance in the world depended very much upon the length of the procession which he so complacently led. A strange sort of pleasure riding, you will say; and yet it is a relief from the monotonous existence of the zenana, and is not without its effect upon the spirits of the ladies, as evidenced by the merry laughter which usually saluted my ears from behind the shutters as the funereal-looking train swept by.

Our party was once entertained by a noted Rajah, Sir Deo Narain Singh, of Benares, who is in high favor with the British Government, on account of services rendered by himself and father in the mutiny of 1857, and who has received the order of the "Star of India" from a grateful sovereign. This prince is known to be especially liberal in his views; and, speaking English fluently, he has also adopted many English customs, especially in the furniture of his rooms and his manner of living. His beautiful palace and grounds, arranged in exquisite taste and kept in the most perfect order, delighted us beyond measure. His marked attention and evident interest in our visit were very gratifying to us, and we certainly expected, in this case, to enjoy the opportunity of meeting a native family of the highest class. But, to our great disappointment, from the time he greeted us in his magnificent reception hall to the moment when he threw a

tinsel chain about each of our necks, sprinkled rose-water on our handkerchiefs and clothing, and offered us each a roll of *pán* to chew—thus bidding us a ceremonious farewell—no mention was made of his family, and the form of no woman or girl, either beautiful or ugly, greeted our curious eyes.

Purdah life is enjoined upon all who are able to practice it, by the later Shasters, thus transforming a home into a prison. Here woman has "jealousy for her jailer and suspicion as her spy." All this is bad enough when her husband is at home, but when he is obliged to be absent for a time, the degrading and insulting bonds are drawn with a twofold tightness. A certain Shaster commands:

"If a man goes on a journey his wife shall not divert herself by play, nor shall see any public show, nor shall laugh, nor shall dress herself in jewels or fine clothes, nor hear music, nor shall sit at the window, nor shall behold any thing choice and rare, but shall fasten well the house door and remain private, and shall not eat any dainty food, and shall not blacken her eyes with powder, and shall not view her face in a mirror. She shall never amuse herself in any such agreeable employment during the absence of her husband."

Such is the sacred law, a standing and unpardonable insult to woman's intelligence and virtue.

The husbands in a large household do not often enter the women's court during the day, but if for any reason it becomes necessary for one to do so, he either sends a notice of his approach by some child or servant, or makes such a noise that all may hear his footsteps, and then each woman quickly retires to her room, the intruder passing directly to that occupied by his own family. "Younger brothers may see

their older brothers' wives, go into their apartments, and converse with them; but an elder brother may not see his younger brother's wife."

So strict are orthodox Hindoos in observing the rules of seclusion, that a multitude of instances are on record where, in the times before British rule became general, innocent women whose faces had been accidentally seen by men outside their own households have been put to death by enraged husbands, that the dishonor thus brought upon their names might be wiped out in blood. And even now, these rules are as rigorously enforced as is possible without resorting to such extreme measures. We hear much of the increasing liberality of the Baboos in such matters, but I am satisfied that, practically, upper-class women in general enjoy but little, *if any*, more liberty than they did fifty or one hundred years ago. Except where Christianity has opened their prison door, it remains as closely shut and strongly barred as ever.

Miss Brittan, for many years a missionary in India, says:

"When I teach in one house, I sit up-stairs in a little veranda which is walled all around. Into the veranda a strongly barred window opens, behind which sit the women who are being taught, passing their books and work through the bars. I always think of our Savior's words when visiting them—'I was in prison and ye came unto me.' A woman, whose eyes filled with tears when she saw a flower which was brought her to copy in wool, said: 'Ah, this reminds me of the time when I was a child, for there were others like this in my father's garden, and I have not seen it for so long.' Then, pointing a few yards before her to a high wall covered with dirt and moss, she added, 'That is the only prospect I have had for years.' . .

Yesterday I entered a house which was exactly like those I had read of before I came to India. The Baboo, or gentleman of the house, had a suite of rooms furnished elegantly—rich carpets, sofas, chairs, beautiful paintings and statuary, with a center-table covered with vases and curiosities. It really was refreshing to see such beauty and elegance. But alas! I was shown into the women's apartments, and the tears would come to my eyes, notwithstanding my efforts to restrain them. Ah, how sad! The Baboo spoke English to me, and was a gentleman. His wife sat on a dirty mat, which was thrown on a damp stone floor, her hair uncombed, her one article of clothing—a sarree—wretchedly dirty, and the appearance of every thing in the bare, miserable little room she lived in was that of lowest heathenism. As I saw no chair, I sat down on the mat beside the woman until a servant brought me one, which he said the Baboo had sent me."

In a little English work called "Wants and Woes of India's Daughters," published in 1864, the following incidents are mentioned:

"A short time ago a benevolent English lady gained permission to visit the zenana of a gentleman with whom she was well acquainted. On entering the court she was gazed on with wonder by the inmates, and asked a number of puerile questions, such as would scarcely have been put by intelligent children of six years old. Among other things she was requested to describe a European gentleman—his dress, appearance, bearing, etc. 'What would we give to see one!' said they all together, as the description closed. 'I will manage it for you, if possible,' replied the lady. She told her husband, who entered into the matter with much kindness. The Baboo was consulted as to how it might be arranged, and an expedient was devised. A screen or purdah was placed across the largest apartment of the zenana, in which small holes were perforated. The European gentleman, who was tall, walked, hat in hand, to the part of the room outside the screen. He took pains to show himself off for the gratification of the poor prisoners within, and his wife afterward enjoyed their expressions of delight and wonder. 'We shall never forget it,' said they. '*We shall now have something to talk of as long as we live.*'

"One of the teachers who visited a zenana in Calcutta had been telling the ladies there of some of the especial promises made in the Christian Scriptures to women. 'Really,' said a young wife, 'your Bible must have been written by a *woman*, it contains so many kind things about us. *Our Shasters say nothing but what is hard and cruel of us.*'"

A lady of my acquaintance, a zenana teacher, says that in visiting one of her schools and talking to the girls she made some reference to the river, which is not more than a quarter of a mile outside the city, and was surprised to find that they did not know there was a river there.

Frequently, when riding upon the back of an elephant through the narrow streets of some city in India, I have had glimpses of the females of the shop-keepers' families who occupied the upper rooms of the houses, where windows opened upon galleries overhanging the street. My elephant lifted me to a level with this second story, and, as the animal's tread was noiseless, the ladies would not be aware of my approach until my profane eyes were looking directly into their sitting or eating room. Instantly would be heard a loud scream, and the very first act would be to hide the face. Sometimes the doors and shutters would be closed with a slam and a curse; sometimes the ready veil would be hastily drawn down, or the frightened creatures would throw themselves flat upon the floor of the apartment and cover their heads with their *chuddars*, or white outer garments, until the infidel had passed.

So strong are the influences of their peculiar education that numerous instances are on record where women have sacrificed their lives rather than

permit the sanctity of the veil to be violated. Rev. Dr. Butler relates one of these:

"In the detachment which Major Broadfoot had to take from Lodiana to Cabul there were wives of many native officers; and the Major, in the performance of his troublesome duty, had them each provided for their long journey with a howdah fixed on a camel's back. During the march one of these howdahs came to the ground suddenly, and there was a general halt, for the native lady had got entangled in the frame-work, and had swung around beneath. An English officer, seeing her danger, sprang from his horse to rescue her, but his action was arrested by the other ladies, who saw his intention as well as the lady's peril, and from behind their curtains cried out that he must not approach her, as he could not save her unless by touching her person and lifting the veil that enveloped her. The astonished officer would have done it, nevertheless, had it not been that the poor lady herself implored him not to approach her,—she would rather risk death. Her struggle to escape was in vain; the terrified and unwieldy beast actually trampled her to death before their eyes!"*

Time hangs heavily on the hands of these zenana women. Most of them are obliged to cook the food for their husbands, as servants of a high caste are hard to find; and no food can be eaten which is prepared by one of a lower caste. But after the morning meal is disposed of, and the cooking utensils washed and scoured, there is nothing more of importance to be done until evening. Sewing is done by those employed for the purpose; washing is the work of a caste of men who do nothing else; the care of the Baboos' rooms devolves upon the servants, who also bring to the ladies' apartments every thing they require during the day. Dressing, sleeping, gossiping, or visiting fill up the day.

*"Land of the Veda," page 488.

Quarreling is a favorite occupation, heaping all manner of abuse upon each other. The entire population of the women's court gather about the contestants. Blows are seldom struck, but the war of words waxes hotter and hotter, until one or the other is fairly exhausted, and leaves her antagonist in possession of the field.

Once or twice a week the family barberess comes in to cut the toe and finger nails of the women and girls, stain their hands with *henna*, a red dye prepared from the juice of a tree, and amuse them with the scandal of the neighborhood, or with wonderful stories, which she is very skillful in relating. I am assured that nearly all these stories, of which the women are so fond, and which the youngest girl in the court is permitted to hear, are extremely vile and licentious. The very best of them relate to the extravagant acts of the gods, or their low amours, and the adventures of certain persons in the various transmigrations through which they had passed. Most of these women are, in intelligence, like corrupt children, and these things are an unnatural delight to them.

Old women, especially widows, are generally permitted to go out, if they desire. One meets them in the markets and in the temples; but they are usually excessively timid, and carefully shade their faces from the gaze of the crowd. Going on a pilgrimage to some distant and noted shrine is a favorite practice with Hindoo women. Old women do this that they may enjoy a happy transmigration after death, while young and wealthy women under-

take such journeys on foot, and begging their sustenance, that they may be restored to caste after some act of disobedience to the rules of their station. They are permitted, and sometimes required, to go unveiled. Of the thousands of pilgrims which throng the highways in every part of the country, such women form a large proportion.

I met one old woman near Allahabad, who said she was over seventy years of age. Her feet were bare and her raiment scanty, and she sustained life by begging from day to day. She had come from a city two hundred miles north, and was going to Benares, the sacred city, where she said she hoped to die; but if, after a reasonable time, that happiness was denied her, she expected to return to her home in the same painful manner, but purified and fitted for the most favorable advancements in future states of existence. With a few annas I purchased, as a memento, a small piece of the knotted staff which she had selected to be the companion of her entire pilgrimage, and which she said should be burned at last with her dead body. I tried to tell the poor old creature of a better way, but she only laughed, and said she was too old to learn. The most devout and earnest worshipers seen in all temples and sacred places are these pilgrim women, who are thus painfully seeking, in the only way they know, some mitigation of their hard lot, at least in a future state.

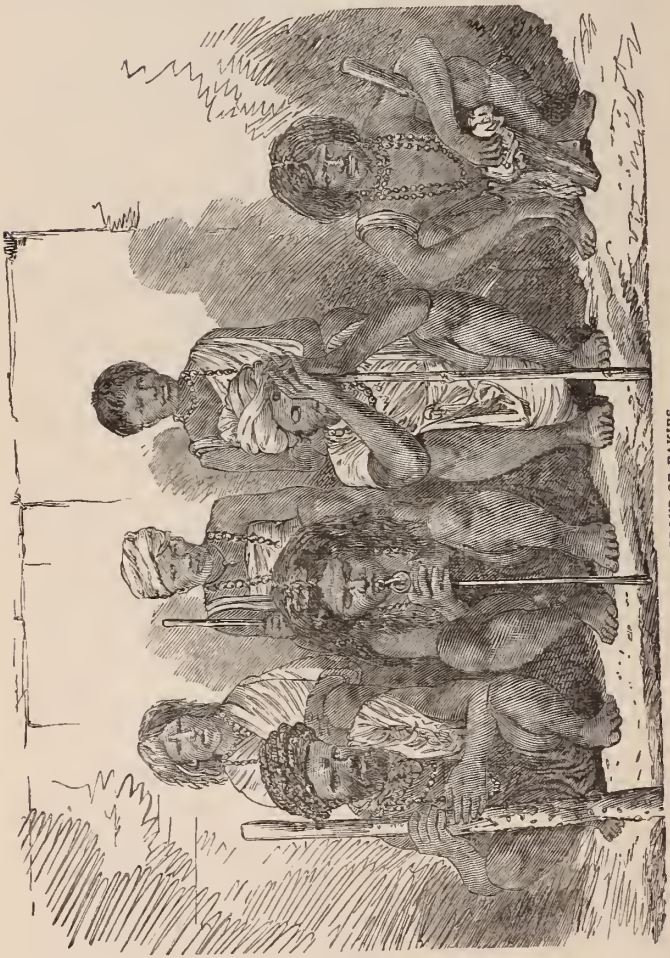
A well-known missionary relates the following illustrative incident:

"One day, when I was walking in a retired village, my attention was arrested by seeing two objects, at some distance

before me, rolling in the mud. As I approached the spot, I found two females, almost exhausted by fatigue. I learned that they had vowed to their goddess to roll in this manner from one temple to another. They had spent nearly a week, and had not accomplished one-half their journey. But no arguments, no remonstrances on my part could induce them to relinquish their undertaking. On leaving them I indignantly expostulated with a learned Brahmin, who stood near by, and pointed to the miserable objects I had just left. 'Oh,' said he, 'this is worship exactly suited to the capacity of females. Let them alone, they are sincere; of course their worship will be accepted.' "

In January, 1874, I attended a Hindoo Melá, or religious festival, held at the junction of the river Jumna with the Ganges, which is a peculiarly sacred place to all devout Hindoos. It was a sort of combination of religious camp-meeting and mercantile fair; thousands of tents and booths being erected upon the sandy plain for the purposes of shelter and business. It continued three weeks, and was attended by more than one million different people, who came as pilgrims from every part of the empire. Some came on horseback, or in carriages; others, on elephants; and still others, in bullock-carts; but the great majority came on foot. Thousands of high-caste women were enjoying this rare opportunity of getting a sight of life outside the zenana, as under certain circumstances they are permitted to attend a Melá. They came in palanquins, bullock-carts, and gharries, with closed curtains; but embracing every opportunity to peep out at the strange sights along the way. They were singing native songs, which the missionaries informed me were too vile to be translated, but all in praise of the gods.

One native Christian assured me that many of the men came to the Melá for the sole purpose of



GROUP OF FAKIRS.

gazing upon the high-caste women, who often appeared unveiled during the religious ceremonies.

All were dressed in their best, and it was a time of general hilarity. The tents were arranged on each side of long streets running down to the water's edge. The traders occupied one quarter, the Brahmins another, and the Fakirs, or religious mendicants, still another; while the tents of the zenana women were scattered about here and there, but all carefully watched. The Fakirs were the center of attraction, for the people have great reverence for them. Most of them were nearly naked, some of them entirely so; and all were daubed from head to foot with clay of various colors. They were constantly busy with their senseless ceremonies, and a more disgusting set of creatures it would be impossible to find. The Brahmins were there in great force, soliciting money for various purposes, and urging the people to all sorts of extravagancies in their worship.

Besides the other religious observances, at sunrise of each morning was the sacred ceremony of bathing in the Ganges, in which all the people participated, under certain regulations enforced by a large body of police detailed by the government for that purpose. To this ceremony thousands of high-caste women were brought; some unveiled, but most of them enveloped from head to foot in their white chuddars, and led out into the deep water by their husbands, or some near relative, where, by one devout plunge, all their sins could be washed away. Shivering in the keen morning air they would return to their tents in their wet garments, or to their palanquins to be carried back to their homes in the city.

All the extravagancies of which we have heard were here practiced by the Fakirs, except the most cruel acts of torture, which have been of late prohibited by the British Government. The Brahmins, who were engaged in reading the Shasters, usually sat upon platforms erected for the purpose, under spacious tents or awnings. These received offerings of fruits, flowers, and money from the women, who thronged them from morning to night. All the common and middle-class women stood about them; but most of the high-caste women were in palanquins placed near at hand, where, from behind the curtains, they could enjoy the instructions of the priest, and join with their more common sisters in worshiping him. The portions of the Shasters read on such occasions were such as are calculated to impress upon the minds of the listeners the importance of strict obedience to their husbands, and to the laws of caste—the same old, degrading, hopeless story which has been sounded in the ears of Eastern women for centuries; nothing to elevate them, or to add to their intelligence and happiness; an unrecompensing gospel of self-abnegation and servitude; obey and be saved, disobey and be damned—that is all. And even the salvation offered is so conditioned upon man's caprice and whim as to be practically beyond their reach. Poor creatures! they ask for bread and are given a stone!

In and about Calcutta, among the most liberal, the rules regulating seclusion are not quite so strict as elsewhere, I am told; and a few high-caste women, under certain peculiar circumstances, have

been permitted occasionally to appear in public; and there are a few instances where women of very high position have succeeded in almost entirely throwing off the yoke of social oppression, and taking their rightful places in public life. Such a one is the Begum of Bhopal, already mentioned, who regularly appears in public, receives public and private gentlemen of note, and administers the affairs of her little kingdom with all the ability and freedom of a male sovereign. I need not say, however, that such instances are extremely rare.

M. Louis Rousselet gives an account of a visit he paid in 1873 to a lady of this class:

"The captain proposed that we should call on a great Hindoo lady, the widow of Harribokti, the late keeper of the royal treasury, who, free from control, and of advanced notions, liked to frequent good European society. Rare indeed in that country is the opportunity of entering the house of a lady of great fortune and high caste. The rules of the zenana are so strict, the prejudices so deeply rooted, that even widows scarcely dare break through the *purdah*.

"The widow Harribokti received us in a room hung with damask and magnificently decorated. Draped in a thin veil of rose-colored silk and half reclining on velvet cushions, she shone forth in the midst of all her splendid surroundings. Her figure was of striking beauty; her dress glittered with jewels and gold. When we entered she gracefully arose, and, having shaken hands, invited us to take our seats on each side of her. She asked me several questions about Paris, the manners and customs of the French, and, above all, the costumes of the ladies. My answers sometimes made her laugh; but what astonished her most was that our women could bring themselves to go out on foot in the streets and public promenades. Her lively and animated conversation on various subjects, and the English words she introduced, indicated in this lady a degree of education that one would never expect to find within the walls of a zenana. She kindly invited me to repeat my

visit, and went through the ceremony of the '*pânsopari*' herself; and I withdrew astonished to find so much grace and amiability. The '*pânsopari*' is a mixture of betel, areca, and lime, which it is the custom to offer to guests when they retire—a mixture by no means agreeable to chew for the first time, but one soon gets used to it."*

During the visit of the Prince of Wales to India, in 1876, many high-caste women appeared in public to see the Prince and enjoy the magnificent parade, but most of them came near losing caste for their temerity. The papers gave us a long account of a magnificent reception given to the Prince by a member of the Bengal Legislative Council, Baboo Juggadanund Mukerjee. During the entertainment the Baboo introduced the women of his family to the Prince, who prostrated themselves before him and worshiped him as a god. These ladies remained unveiled in the presence of the Prince and his entire staff. This expression of liberality on the part of a strict Hindoo was regarded by the foreign residents as an indication of better days for Hindoo women; but they have since changed their minds, for the Baboo has been violently attacked for his departure from orthodox custom by almost the entire native press. The India papers state that he has been called a traitor to his co-religionists and a disgrace to the Hindoo community. The native press has gone so far as to call upon all Hindoos of equal rank to refuse further communication with him, and all Hindoo tradesmen to refuse to serve him. It will probably cost him a handsome sum, paid to the Brahmins, to get fully restored to all the rights and privileges of

* "India and its Native Princes," page 89.

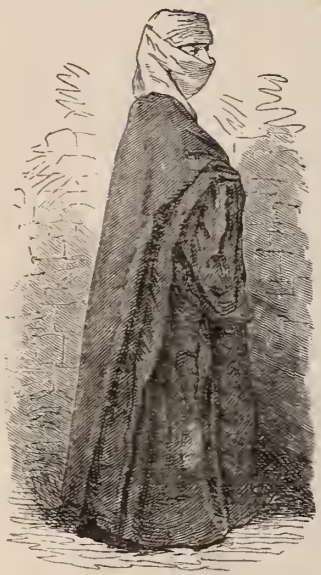
his caste. Thus it is evident, notwithstanding the frequent rumors of a growing liberality of sentiment among the educated Baboos, that even under the most favorable circumstances the way of the reformer is hard.

Parsee women in India seem to enjoy the most perfect liberty, and are seen in the bazaars of Bombay and other cities, or walking in the public gardens, at all proper hours. In the evening the wealthy ladies of this class appear elegantly dressed, in handsome carriages, on the drives frequented by the best society. They are often very pretty, and are said to be very intelligent.

EGYPTIAN WOMAN, VEILED.

Egyptian, Turkish, and Syrian women, of the better class, still live in se-

clusion, and when they go abroad, whether it be on the back of a donkey or in a carriage or on foot, it is with a thick veil drawn so closely over their faces that all thoughts of recognition, even on the part of a friend, would be hopeless. The only exception to this rule is in Constantinople, where the middle-class ladies appear in French dress (all but a huge silk mantle thrown over their elegant toilets), and with white lace veils so very thin that they enhance rather than hide their beauty. Thus they find it to their advantage to keep to the letter of the law, although violating its spirit.



VEILED WOMAN OF CONSTANTINOPLE.

Charles Hall, in the *Atlantic* for May, 1876, tells us that

"The wives of the Khedive of Egypt, taking advantage of a slight relaxation in the government of the harem, are now frequently seen driving out in carriages during the gay season at Cairo. They are attended by one or more black men on horseback. They wear veils so transparent that a view of the features of the face is permitted. They are seen by the whole fashionable world, but with no opportunity for conversation. The Consuls-General gravely salute them as they pass by, raising the hat; at least it is understood to be the correct thing to do this, although there seems to be an anomaly in a salute that can not be returned."

LADY OF CAIRO.

So strong are the Mohammedan prejudices against mixed society that, even in most of the Christian churches I entered in Syria and Turkey, a high partition running through the center separated the women from the men during divine service, and a native Christian seldom, if ever, walks upon the street in company with his wife.

Chapter XIV.

DRESS.

IN the Orient, dress is made for woman, and not woman for dress. The women of Asia have suffered many evils from long established custom; but for one thing, at least, they ought ever to keep green the memory of their ancestors; namely, for handing down to them a style of dress which, while it is modest and capable of great elegance, is also economical and in perfect harmony with the laws of health.

In Japan I observed, with a fervent sense of appreciation, that while the men were strongly inclined to ape foreign fashions, the women had sense enough still to adhere strictly to their established customs in dress. A Japanese dandy with an American hat or a waistcoat or a pair of shoes, or perhaps a coat, without any other foreign article of clothing, was a common sight in the sea-port towns; but in no instance did I see a woman wearing a single foreign article of dress.

"The fairest sights in Japan are Japan's fair daughters." They are lithe and graceful, and, until the cares of maternity and the lapse of years rob them of their charms, they are a robust, cheerful, quick-witted, attractive class. The average height of Japanese women is four feet three inches. They usually have a fair complexion, and some of the

upper class are as white as the average European lady. This is regarded as a mark of distinction, and where it is lacking the deficiency is supplied by the use of cosmetics, the presence of which they are no more skillful in concealing than are some other votaries of fashion whom I might mention.

HAIR-DRESSING IN JAPAN.

The hair is always black and is suffered to grow very long. The family barberess puts in an appearance about three times a week, and, with the aid of paste and oil and an abundance of ornamental pins, arranges the lady's hair in a most becoming manner, affording a complete protection for the head, which is seldom furnished with any additional covering.

The distinguishing national garment, worn by men and women alike, is the *kirimon*. This resembles very much a dressing-gown, and is made longer and more ample for women than for men. It is folded across the breast, and is kept in position by

a silk or cotton sash, narrow and of moderate length for men, but much more elaborate for women, especially the young and fashionable. Beneath this and next the person, girls and young women wear a somewhat similar garment of red silk crape. This is laid aside after marriage, and the contrast between an ardent lover and a careless husband is bitterly expressed by a common proverb: "Love leaves with the red petticoat." The Japanese wear no linen under-garments, but they compensate somewhat for this seeming disregard of cleanliness by bathing once, and often twice a day. The sleeves of the *kirimon* are always wide and flowing, and are so contrived that they answer the purpose of pockets for stowing away any necessary articles. A long apron is worn by the women, and among the upper classes both sexes wear an over-jacket reaching to the knees, made of thin goods, and embroidered in various places with the *mong*, or family arms.

There are various kinds of foot-gear, from the straw sandals of the laboring classes up to the stockings and elegant lacquered clogs of the wealthy. The stockings are sometimes white, but oftener blue cotton, with a thick canvas sole, and made with a slit between the great toe and its nearest neighbor, to admit the cord by which the sandal or clog is fastened to the foot. Only the stocking is worn upon the mats inside the dwellings or temples or places of business. These, with the indispensable fan and oiled paper umbrella, complete the dress of a Japanese lady.

Among the poor these garments are cotton i

JAPANESE WOMEN WITH CLOGS AND SANDALS.

various colors, blue predominating, a full suit costing not more than one or two dollars; while among the rich they are of silk, and are supplemented by an endless variety of gold and silver ornaments, with pearls and precious stones.

Perhaps the most important article of dress in the estimation of a Japanese belle is her *obi*, or girdle. This admits of the greatest variety, and is very simple or very elaborate, according to the taste and means of the wearer. It is often of the richest material, and profusely embroidered. It is always wide, answering for a corset as well as a sash, and is long enough to pass several times around the waist, and then is tied behind in an enormous bow or loop, which falls with more or less elegance nearly to the feet. This, with the mincing gait necessitated by her narrow skirt and high clogs, gives the Japanese lady an appearance on the street, which, for real discomfort and inconvenience in locomotion, might well provoke the envy of the most fashionable of her sex in Paris or New York. I am told that when a woman becomes a widow she signifies the fact by tying her obi in front, provided it is also her unalterable determination never to marry again. But this does not always exempt her from the attentions of wife hunters, especially if she be young and pretty; and, in the majority of such instances, as some favored suitor gradually works his way into the good graces of the bereaved and lonely lady, her girdle as gradually works its way around to its original position behind.

A silk or linen handkerchief is always a curiosity to a Japanese lady, for which she can find no use unless it is as a neck-tie or to ornament the bottom of her apron, for by no possible means could she be persuaded so seriously to disregard the rules of cleanliness as to carry in her pocket or in her hand

a piece of cloth upon which she had first blown her nose. Table napkins and handkerchiefs are made of thin paper, printed in pretty patterns, and when once used are immediately thrown away.

The mysteries of a lady's toilet are no mysteries in Japan, for, by reason of the peculiar construction of the houses, in-door life becomes, so far as observation is concerned, out-door life. The human form divine bare to the waist, while the lady, sitting on the floor before a mirror, dresses her hair, powders her face, or blackens her teeth, is a very common sight, which is regarded as a matter of course and provokes no comment from the passer-by. Formerly, married women were accustomed to shave their eyebrows and blacken their teeth, but this fashion is being gradually discontinued in the cities and towns frequented by foreigners. The custom is centuries old, and is supposed to increase the husband's security, by rendering the wife less attractive to other men. Theoretically, at least, this fashion is still compulsory among married women, but, like other relics of barbarism, it will doubtless disappear before the influence of education and social progress.

A lady traveler gives the following inventory of the articles in the bed-chamber of a wealthy Japanese lady, which she was permitted to examine:

"Little or no furniture, no chairs, no bedstead—nothing but mats to sleep on. A toilet-box was on the floor near the wall, about the only article of furniture in the room. In this box there were five drawers, and two lacquered basins on top In the top drawer of this box there was a metallic mirror, like our hand-glasses. In the second drawer she kept her powder, paint, wax, brush, tooth powder and brush. Two little drawers came next; in one she had her false hair, and in the other

fancy pins, gilt paper, and other fixings for her hair. In the lower drawer was her pillow, which is placed under the neck when sleeping on the mats, so as to prevent the hair from being rumpled. It is made of wood and covered with paper on top. The powder looks like starch, and when they use it they mix a little water with it and rub it in like paste, and they have two brushes which they use to rub it off with. The paint looks green, and turns red when put on the lips and cheeks.

"The following is her recipe for blacking the teeth: 'Take three pints of water, and having warmed it add half a tea-cupful of wine. Put into this mixture a quantity of red-hot iron. Allow it to stand five or six days, when there will be a scum on the top of the mixture, which should then be poured into a small tea-cup and placed near the fire. When it is warm, powdered gall-nuts and iron filings should be added to it, and the whole should be warmed again. The liquid is then painted on the teeth by a soft feather brush, and after several applications the desired color will be obtained.'"*

Many of the very poor laboring women, especially in the fields, during the Summer wear merely a petticoat reaching from the waist to the knees, while their husbands are entirely naked, with the exception of a bandage about the loins. In cold weather—in-doors as well as out—both sexes wear wadded garments, piling them on one after the other as they are needed.

Chinese women are small when compared with American ladies, and their thick lips, depressed noses, small oblique eyes, and high cheek-bones, are at first decidedly repulsive; but after a time one becomes reconciled to these characteristic features, especially when animated by good health and good humor. Young girls are quite generally good looking, and many are even pretty, but they fade early.

As in Japan, the men and women wear garments

* Brooks's "Seven Months' Run," page 126.

very similar, and at a distance are only distinguishable by the difference in their head and foot gear. A double-breasted tunic, made longer or shorter according to the taste of the wearer, closely buttoned but rather low in the neck, and loose, flowing trousers, are the principal garments. The women wear an under-skirt which comes below the tunic. The poorer classes have no linen under-garments, but they are worn by the rich. The tunic and trousers are usually of black or dark-blue cotton, with white cotton stockings, or, among the large-footed women, no stockings at all. With the wealthy, however, these garments are of richly embroidered silk or satin of various colors, except in midsummer, when the ladies wear white muslin or silk, trimmed with black.

The under-skirt is usually red silk. The sleeves of the tunic are generally so large that they answer for pockets, and so long that they can be drawn over the hands at pleasure, thus taking the place of mittens.

Miss Fielde very justly writes as follows in praise of woman's dress in China:

"It covers the whole person, and, unlike many Western costumes, which make more noticeable what they profess to conceal, it shields the contour of the body from observation. It takes but eight yards of yard-wide cloth for a complete set of Winter garments, and there is no waste in cutting and no false nor unnecessary appendages. Its truest economy, however, is in the saving of mental worry, which comes from always cutting by the same pattern, and the obviation of all need of fitting. It allows unrestricted play to every muscle, is of the same thickness over the whole body, is not in the way when at work, and has little weight, while it has all needful warmth. Many women look handsome in it who are ugly in Western attire. This desirable dress may make us less sorry

that half the women in the world are Chinese. Careful consideration of the effects of modes of dress in both countries have made me sure that the custom of binding the feet hampers the body and soul of Chinese women less than the changing and following of fashions does that of American women. This healthful dress may be a reason why, with floorless and windowless houses, poor food, and unwholesome surroundings, Chinese women live to very old age."

Flowers and gold and silver ornaments, especially ear-rings and bracelets, play an important part among the attractions of a first-class woman. Her hair, which is unshaven and uncut, is black and straight, and, by the aid of a shining gum profusely used as pomatum, is built up upon wire frames of various forms into a head-dress which is indeed most "fearfully and wonderfully made." If the Japanese ladies are to enjoy the credit of having invented the original Grecian bend, then certainly their Chinese sisters can not be denied the honor of having—sometime in the centuries of the past—evolved from their inner consciousness the great prototype of the modern *chignon*, which has been such a crown of glory to the fair sex of Christendom; and thus we, poor copyists, have taken our fashions, as the Radical Club did a portion of their philosophy, second-hand, but without a thought of acknowledging our indebtedness to the heathen of the East.

The women of each district have their peculiar form of head-dress, which distinguishes them from those of all other districts. Sometimes there are expansions like huge wings on each side of the head then again the hair is spread out like a broad fan, hanging down and covering the back; while in one

CHINESE STYLES OF DRESSING THE HAIR.

locality the fashion is to build it up like a huge tower on the very top of the head.

Miss S. H. Woolston thus describes, as only a woman can, the coiffure of a field woman from the neighborhood of Foochow:

"The poor creature has nothing else, unless I name her feet, free as God made them, and her hands wherewith she earns her own living, and frequently that of the family besides. Her hair is combed back from her forehead and put up in a knot on the crown of her head. This knot is always enlarged by a good supply of artificial hair, tied with a scarlet cord—unless she is in mourning, when it is yellow or white. The hair is plastered stiff with oil and gum, and, as a general thing, kept remarkably smooth. Up over the knot towers backward a silver horn (I know of no other name for it); out on the right side stands a hair-pin with flat, square handle, while on the left is a circular one of open work; on either side is another silver pin, with a head the size of a hickory-nut, and the sharp point, passing through the hair, projects two or three inches in the opposite direction. On one side of her head she wears a bunch

of wires, each wire tipped with a jasmine, tuberose, cayenne pepper, or some natural flower either fragrant or beautiful; on the other side a bunch of artificial flowers or butterflies."

"How do they sleep," very naturally asks the reader, "since only the richest can afford a barberess every day, and such an elaborate affair, of course, must not be disturbed?" Well, they have a small leather or pasteboard pillow, of cylindrical form and nicely painted and ornamented, upon which they rest the neck, the head-dress thus being kept in a safe position. The wealthiest have a sort of box, so contrived that the whole head—coiffure and all—fits in snugly, the pressure coming only on the neck and such parts of the intricate structure as are not liable to become disordered.

Chinese ladies invariably seek to hide the reddish hue of their faces by the liberal use of cosmetics. For some little time before marriage, and for years after, until middle life is past, they cover the face and neck thickly with white paint, entirely concealing the natural complexion. The lips and cheeks are painted a bright scarlet, and the eyebrows are arched to the line of beauty with black paint, carefully applied with a fine pencil brush. Among the wealthy it is customary to allow several finger-nails on each hand to grow until they are three or even four inches in length. They are cultivated with the greatest care, and are kept from being broken by richly wrought gold and silver cases. This is the aristocratic method of announcing to the world that the wearer is above the necessity of labor, and can afford to lead a life of idleness.

Perhaps the reader will get a better idea of the elegant dress of upper-class Chinese women if I invite two ladies, who have resided in China and enjoyed many an inside view of high life among the Celestials, to favor us with the results of their more discriminating observation. The first is an American lady, writing up her experience in the *St. Nicholas*, for February, 1876:

"One New-year I was invited to spend the day with a Chinese tea merchant and his family; and, as I was anxious to learn exactly how they observed the festal season, I begged them to make no change in either their festivities or the bill of fare, but to let me be treated just as one of themselves. I had known the old merchant and his sons for some time, but had never met the ladies of his household. There were three of them; that is, the old gentleman's wife, an unmarried daughter, and the newly wedded wife of the eldest son. The last, I had heard, was beautiful, but I was not prepared for such a vision of loveliness as met my view, when the tiny-footed, gentle-spoken twelve-year-old bride was introduced by her mother-in-law. She was very fair, with eyes bright as diamonds, and her long jet-black hair, in one heavy braid, was twined with a wreath of natural flowers about the beautifully formed head, and held in place by jeweled pins. She wore ear-rings, of course, with necklaces, chains, bracelets, and rings enough to have constituted quite a respectable fortune in themselves. Her dress was of pale blue silk, very richly embroidered—all her own work she told me. The skirt hung in full plaits about her slender figure, and the tight-fitting jacket showed to perfection the exquisitely rounded form, while the loose sleeve, open to the elbow, displayed an arm that might have served as a model for the sculptor. But all this loveliness was only for female eyes, for, before entering the sitting-room, where her husband, father, and brother-in-law were assembled, she put on the long, loose, outer garment that Chinese ladies always wear when in 'full dress.' This came below the knee, its sleeves reaching to the tips of her fingers, whilst its loose, flowing style effectually veiled the fairy form, hiding all its symmetry. She had the

A LADY OF PEKIN.

tiny, pressed feet that the Chinese consider not only beautiful but necessary to high breeding; and they were incased in the daintiest of satin slippers, embroidered with seed pearls.

"The young daughter of my host was a *petite* maiden of ten, attired in dainty robes of rose-colored satin, embroidered with silver, and her glossy raven hair was disposed in two massive braids, hanging down almost to her tiny feet. Chinese maidens wear their braids down, and the 'crown of wifehood' is symbolized by the coronet of hair laid for the first time on the top of the head on the marriage-day. Oriental customs always have a meaning."

The second is an English lady, who writes anonymously, but evincing a most thorough knowledge of her subject, in *Temple Bar*, for May, 1874:

"Having started from my lodgings in the very heart of Canton, it was sometimes no easy matter to unearth the ladies—so many dark passages, closets, chapels, fish-ponds, bridges, corridors of flower pots. I was often fain to attach myself to some feminine servant or child, to be conveyed to where the head wife held her court—usually a large hall or veranda, unless she chanced to be asleep in a cupboard.

"Once in the presence of the mandarin's wife, I was received with the politeness of a well-bred gentlewoman, placed on the seat of honor, which resembles an English sideboard with the legs cut short, and peculiarly uncomfortable to sit upon, and immediately entertained with tea and sweetmeats. A strange mysterious creature I must have appeared to them, coming suddenly amongst them with my *sagou* complexion, and outlandish, absurdly complicated European dress, all ends and bows and fringes, and buttons and hooks and strings. When we became more familiar and I exhibited my finery for their especial delectation, their amazement knew no bounds. None of them had ever seen a European lady *de près* before. They could not understand what was the use of ends which were not to be tied, and buttons which were not to button. The sham amused them immensely. But what shocked them was the waist and definition of the figure consequent upon encircling it. They considered this custom of ours as outraging both modesty and health, and were as much scandalized at my

waistband as an assembly of British matrons would be at the little shoe which holds in unnatural bonds the distorted Chinese foot. By a little ruse I got the better of them, for they were all much smaller than European women; consequently I fastened my *ceinture* easily around any of them, except one pudgy old lady, who puffed and gasped, and declared she was being suffocated, whilst we tugged at the clasp. The variety and shape of my garments were a source of marvel to them, and the number a matter of contempt; yet I had only thirty-five, the smallest number a lady can appear dressed in. My jewelry they invariably pronounced bad gold, for the Chinese use the pure ore without alloy, and their ornaments have that tender, beautiful color known as 'Virgin gold.'

"Nevertheless, they had all the woman's fancy for 'trying on,' and it was a curious spectacle to behold a score of Chinese women, each sporting some article of European attire, laughing and enjoying the fun equally with the children, of whom there was always a large gathering.

"The great dearth seemed to be of young ladies, such as would be most prominent in a European household. Here they were either little girls, or decidedly worried-looking women, appearing much older than they were. In fact, one rarely sees girls in China. They marry so young that they appear to spring from childhood to maturity without any intermediate stage of girlhood. There appears to be no 'blushing fifteen' or 'sweet sixteen,' no dreamy, romantic years of love and poetry, no flirtations, no balls, no picnics, no *billets-doux*,—no nothing, in fine. The child has not ceased to play with her doll before she has a baby to dandle, and surely then her trouble begins."

The laboring women, who have unbound feet, and who carry burdens and do all sorts of hard out-door work, wear a dress of the plainest kind and cheapest material. It is of blue or black muslin, except on the wedding-day, when even the poorest woman may put on the "joyful color"—scarlet. A laboring woman's trousers seldom come below the knee, and she wears no stockings with her coarse, clumsy shoes, and in the hot season she goes entirely bare-

foot. She is very fond of silver jewelry, and invests all her savings in rings and bracelets and hair-pins of this metal. Her ear-rings are enormous, being seven and eight and sometimes even ten inches in circumference. She has no savings-bank where she can deposit her surplus gains, and she deems them safest in a pair of gold ear-rings or a necklace of silver spangles. One old woman informed a missionary lady that she was thus keeping some money safely, with which to buy her coffin.

During the cold weather, the poorer classes have no fire for heating their dwellings, but pile on instead numerous articles of extra-wadded clothing. The wealthy have charcoal fires in braziers in their rooms, or resort to little hand and foot stoves, cunningly contrived for the purpose.

The women of India are often very beautiful, especially those of the higher castes. The skin is just dark enough to give a rich and soft appearance to the complexion, while regular features, mild black eyes, shaded by remarkably long, silken lashes, small and elegantly formed feet and hands, modest and gentle manners, and a low, sweet voice, which is well suited to their musical language, make up a *tout ensemble* of physical beauty seldom equaled in Western lands. If to this were added a symmetrical mental and moral culture, the Hindoo woman of high caste would have no equal.

Many of the middle-class women are beautiful, while even those of the lower class often have handsome features and a pleasing, though rather dark, complexion. Occasionally a female face will be

LADY OF INDIA IN FULL DRESS

seen that is decidedly black; but the prevailing complexion is a medium brown. The customs in regard to dress vary somewhat in different provinces of the empire. In Northern India, I think, more clothing is worn than in Calcutta and the province of Bengal. But when she is completely arrayed, the dress of a Hindoo woman is both decent and becoming, and has the great advantage (no doubt fully appreciated by the husbands and fathers) of never changing its pattern or fashion.

In Northern India, the dress of an upper-class woman consists of a skirt, and sometimes a tight bodice, a fancy sash about the waist, and a loose jacket, with or without sleeves. A large cotton or silk sheet (according to the means of the wearer) is thrown over these garments, and gracefully covers the body; and, when necessary, the head and face as well. This sheet is called a *chuddar;* it is confined about the waist, one end falling half-way down her skirt in front, while the other end is thrown in an artistic manner around her shoulders and head. In her room, a woman may lay aside this chuddar; but outside she must always be enveloped in it, not appearing without it, even before her own husband, during the day.

Field women often use a very long and very broad piece of cotton, half of which serves as a skirt, and the other half as a chuddar. On festival days and other important occasions, however, this is exchanged for the more complete and modest dress above mentioned. This style of dress does not interfere with the free use of every part of the body;

LOW-CASTE HINDOO WOMAN.

and, as a result, Hindoo women are the most perfect in form and the most graceful in motion of any women in the world.

A Hindoo woman, even of the common class, usually has the step and carriage of a princess; and, especially if she be young and vigorous, is a beautiful sight to look upon, as she comes walking down the street, perhaps with a water jar or a basket balanced skillfully upon her head.

Miss Isabella Thoburn thus describes some high-caste women of her acquaintance, in Lucknow:

"After examining my dress, they said: 'You must think us immodest to wear so little clothing, but it is our custom.' I said no, I liked their dress; but when they go out as I do, they must put on more. The high-caste Hindoo women only wear one garment. This, which is four yards long and one and a half yards wide, they arrange over their person, leaving the feet and ankles and the right arm and shoulder bare. Sometimes a short jacket is added, but never a skirt. Mahami brought her best dress for my inspection. It consisted of a chuddar of crimson silk, embroidered in gold thread, a little purple satin jacket, and a heap of glittering jewels. 'When do you wear them?' I asked. 'When I go out.' 'But when do you go out?' 'When there is a wedding or death among my friends.'"

Among the wealthier classes these garments are made of the richest brocades and the very finest muslin, heavily trimmed with embroidery and gold or silver lace. Here may be seen the famous India shawl in all its original glory, many a native gentleman or lady displaying a respectable fortune in one of these wonderful fabrics fastened to the waist and thrown carelessly over the shoulder.

A well-dressed lady is indeed a curious sight to a

foreigner, one which he will not be very apt to forget. Her long black, hair is carefully braided, and decked out in gold hair-pins and silver arrows, with an abundance of pearls and other gems. A series of holes are pierced around the rim of each ear, and ear-rings of various sizes and patterns are inserted. I have seen as many as five rings in each ear. The most fashionable number, I am told, is seven rings in the right ear and six in the left.

Married women wear a star of thin glass, painted in various colors, fastened by a kind of glue upon the center of their foreheads. On the neck are necklaces of gold and silver and pearls, and her arms are covered, from the wrist to the elbow, with bracelets. Each finger of each hand has from two to five rings, and each thumb has a large ring with a looking-glass set in the top, of which she does not fail to make frequent use. Her ankles are loaded with heavy anklets, one pair, at least, of which are made large and with a sort of fringe which partly covers the foot. Little bells are frequently attached, so that in dancing or walking a tinkling sound is produced. Each toe has its ring with a tiny bell attached to the top, preventing altogether the use of shoes; but the lady regards her ornaments as more than a compensation for the comfort lost in going barefoot. Thus attired, the Hindoo woman is probably the original of one of the nursery rhymes which are such favorites among our young children:

> "With rings on her fingers,
> And bells on her toes,
> She shall have music
> Wherever she goes!"

If the woman's husband is wealthy her ornaments are of gold and silver, with rare jewels. These show the importance of her family, and the Hindoos are very proud when they are able to give these things to their wives and daughters, on the same principle, I suppose, that rich men in this country love to see silver or gold-plated harness upon their favorite horses. Full-dressed women blacken the lower eyelid with a powder called *soormá*; they also color their finger-nails and the palms of their hands with a red liquid, already mentioned, extracted from the leaves of a shrub called *mehendee*.

WOMAN WITH PAINTED EYES.

The richest and most costly gems in a Hindoo family are set uncut, and in this rough state are passed down from one generation to another as priceless heir-looms. Women of the poorer class wear quite as many ornaments as their richer neighbors,

but they are made of colored glass, brass, or a kind of white metal which when kept clean resembles silver. The bracelets, with which they cover their arms, are often made of gum lac, gayly painted and gilded. Any silver jewels which such a woman may have are held as sacred, and are the objects of her especial pride. In a time of scarcity and deep poverty she will part with every thing else, even all but her one garment, but will cling to her ornaments. One of the common sights in a bazaar is a dealer in cheap jewelry fitting glass and gum lac bracelets to a poor woman's arm, at a cost of about a quarter of a cent each; or the woman sitting upon the floor with her foot resting upon a sort of anvil, while he puts the rings on her toes or rivets the anklets to her limbs—a constant emblem of her degradation and servitude.

But the nose jewel is the Hindoo woman's special pride, as the distinguishing badge of her wifehood. It is a ring, often four or five inches in diameter, passing through a hole in the left side of the nose, and ornamented with glass beads or precious stones according to the circumstances of the wearer. When the ring is very large it is often fastened back to the ear by a delicate chain, that it may not too seriously interfere with the lady's month. In the controversies which not unfrequently arise between a strong-minded woman and her husband, and which sometimes come to blows, it is regarded as an unfair and cowardly thing for the man to catch his wife by the nose-ring, thereby placing her at a serious disadvantage in the strife. Such a method of procedure is

invariably denounced as a confession of weakness on his part.

The dress of Mohammedan women in India does not differ greatly from that above described. There is usually a skirt, very wide and full at the bottom, which is caught up in such a manner as to leave the feet and ankles, and sometimes one knee, exposed. They frequently wear shoes which are made "down at the heel," that they may the more readily be slipped on and off, and are highly ornamented with colored glass beads or precious stones. Miss Brittan describes one of her favorite zenana pupils as follows:

"Beautiful Star looked so pretty to-day, dressed in a new Swiss muslin *sarree* (or chuddar) trimmed with lace. She brought her jewels to show me, which she possessed in the greatest profusion.

"There were six pairs of magnificent diamond bracelets, some set in enamel and some in filigree work. She had also one pair for the arm above the elbow, three inches wide, set with diamonds, opals, amethysts, topaz, and coral, each stone as large as a very large pea. She had over one hundred bracelets, besides pearl necklaces, ear-rings, anklets, etc., possessing a large fortune in jewels alone."

Turkish, Syrian, and Egyptian ladies, when they appear in public, are enveloped in huge mantles, either black or white, which give them a most unsightly appearance. But my lady friends, who have enjoyed free access to the houses of the wealthy in these lands, assure me that the toilets of the harem are often of the greatest elegance in material and fashion, and the ornaments of the greatest variety and most costly kind. Ropes of pearl, diamonds of the first water, rubies, emeralds, sapphires, are so abundant

as to attract no particular attention, while complete costumes, made in Paris and London, are by no means rare.

All this is for the secluded wives and concubines of the rich and powerful; but only poverty and toil and oppression for the masses. No more wretched sight can be seen than the poor Egyptian or Turkish woman, with her dirty veil covering the lower part of her face, and her still dirtier sheet-like garment, affording a scanty protection to her person, as she comes and goes at her daily toil. Even the women of the Arab tribes are more highly favored than she; for they, at least, enjoy pure air and a degree of freedom in their wild life, which is certainly not without its attractions.

Chapter XV.

CHASTITY — BATHING — THE YOSHIWARA SYSTEM OF JAPAN — SOCIAL SIN IN CHINA.

THE further the Oriental traveler and student goes beneath the surface of things, the more corruption he finds. A Chinese teacher told Dr. Dean that the Bible could not be so ancient a book after all, because the first chapter of Romans gave an account of Chinese conduct such as the missionary could only have written after full acquaintance with the people.

A hasty observer would doubtless form a higher opinion of female chastity in Yeddo or Canton or Calcutta than in either Paris or London or New York; for sin of this kind seldom displays itself so boldly and conspicuously in the East as in the West. Oriental women are usually extremely modest in their demeanor, especially in public.

Of course a man must have the good sense not to allow his astonishment at certain customs with which the Orientals have been familiar from time immemorial, and which they regard as perfectly proper, to mislead him in his final judgment. Take, for example, the bathing system of Japan, which is no more

an argument against female chastity in Japan than the fact that women are subject to no seclusion, and are permitted to share equally with their fathers and husbands in all public amusements.

"Among hygienic practices the bath holds the first place. In addition to their morning ablutions, the Japanese, of every age and both sexes, take a hot bath every day, at a temperature rather above fifty degrees Centigrade. They remain from ten to thirty minutes in the water, sometimes plunging up to the shoulders, sometimes only up to the waist, according as they lie down or squat, and during all the time they take the greatest care to avoid wetting the head. It not unfrequently happens that congestion of the brain, and even apoplexy, is the result of this unreasonable habit.

"A custom which has become a daily need, and is practiced by all classes of an enormous population, could not be in any sense private. A tacit agreement has therefore been established in Japan which places the bath, from the point of view of public morals, in the category of indifferent actions—neither more nor less than sleeping, walking out, and drinking.

"As the superior classes of society have dormitories and dining-rooms, so each house belonging to the nobility or more wealthy citizens has one or two bath-rooms reserved for domestic use; and there is no small citizen's dwelling without some little room where a bath, with its heating apparatus, may not be found. When the bath is ready the entire family profit by it in succession. The family bath is, however, rarely used by the middle and lower classes, because the expense of the fuel which it would involve would be much greater than the expense of a family subscription to the public baths. Accordingly the majority of the population regularly use the public baths. They are to be found in every street of any importance, and every-where they are so crowded—especially during the last two hours of the day—that it has become absolutely necessary to allow the bathers to bathe in community.

"Custom, which regulates the public bath, makes it proper and not immodest to take the air (before the bather resumes his clothing) on the pavement outside. This is done by both sexes. More than that: custom shelters them to their own

dwelling when it is their pleasure to proceed thither, clothes in hand, with the fine lobster-color which they have brought out of the hot water preserved intact.

"Before the extensive residence of foreigners in the country the Japanese did not for a moment suppose that this custom could have a reprehensible side. It was in perfect harmony with the rules of domestic life, and irreproachable from a moral point of view."*

Except, perhaps, in Yokohama and one or two other treaty ports, this custom, as above described, remains intact. The public bath, as seen by the traveler in every city or village he may enter, is a long building divided down the center by a low rail, one side being devoted to the women and the other to the men. Hot and cold water is supplied in abundance, in tanks or in bucketfuls for douches, administered by lusty coolies to both sexes alike. The coolie who manages the douche, for either man or woman, follows it up by vigorously rubbing his customer's back with a wisp of clean straw. Towels are not used, but the moisture is suffered to evaporate from the surface of the body, during which time the bather, with garments slung over the arm, sometimes stands just inside or just outside the door, or leisurely journeys homeward. The doorways opening from the street into the bath are seldom closed, even by a screen of cotton cloth, and the therapeutic process within may be observed in all its details by any passer-by who takes the trouble to turn his eyes in that direction.

The bathing tanks will generally accommodate ten or fifteen bathers at a time, and when one person

* Humbert's "Japan and the Japanese," page 269.

retires another is always ready to take the vacant place. The floor on each side the low rail will accommodate from thirty to fifty squatters who prefer a douche. The proprietor usually sits upon a low platform between the doors, and collects the small fee as each customer enters. From his place he can observe all the bathers within, and see if the rules of the establishment are complied with. His leisure moments are devoted to reading or smoking. Although the bathers keep up a continuous chitchat, still the most perfect order prevails. Every body bathes as a matter of course. Promiscuous bathing provokes no curiosity, no remark. It is a national, time-honored custom. No harm seems to come of it. "*Honi soit qui mal y pense.*"

"Tubbing," as it is called by foreigners, is a common practice, especially in interior towns and villages. A large tub is placed in the street, just outside the door, and when all is ready and the water sufficiently hot, the entire family, from the father down to the youngest child, in quick succession, enjoy the luxury of a morning bath, in full view of the passers-by. One nude female in the tub and another assisting her with a wisp of straw, while the cloud of vapor ascending from the hot water affords their only protection from curious eyes, is also a sight the daily recurrence of which soon fails to attract the least attention from the wayfarer, who is intent on less familiar manners and customs.

In tea-houses, and in private houses, where my friends and myself have chanced to be sojourning for a time, when the hour for the evening bath has

arrived, the water has been heated, and, without any restraint from the presence of the foreigners, who were seated in full view of the yard or the kitchen where the process was going on, the mother, the father, the children, perhaps a native guest or two, and lastly the servants, have one after the other innocently disrobed and entered the common tub, with the most perfect unconcern, and apparently without prejudice to their modesty.

Customs like this, which belong to every Asiatic country, and which at first are very shocking to our Western ideas of propriety, must by no means be taken into the account when discussing the subject of social purity. In spite of promiscuous bathing and some peculiarities in the matter of dress (or no dress, rather), I am convinced, by such information as I have been able to secure from the very best sources, that Japanese women are, on the whole, as virtuous as those of certain so-called Christian lands. Prof. Griffis, who certainly is high authority on the subject, says, very justly and appropriately:

"The Japanese maiden is bright, intelligent, interesting, modest, lady-like, self reliant; neither a slave nor a wanton. What the American girl is in Europe, the Japanese maiden is among Asiatics. Both are misunderstood. A Japanese virgin may act in a way not reconcilable with our standards. She may expose her charms so as to shock our exalted and chaste masculinity. Lighter-skinned womankind may see moral obliquity in an eye not perfectly horizontal when there is none. The Japanese virgin knows nothing of the white lady's calculated limits of exposure or of scientific dressmaking, which by an inch of affluent economy exerts a more wicked influence than a nude bust empty of intent to charm."*

* "The Mikado's Empire," page 560.

Some travelers, otherwise of good judgment but not thoroughly informed on this subject, have, in their praise of Japanese women, gone as wide of the truth as did Siebold when he wrote, "A faithless wife is a phenomenon unknown in Japan." Even Mr. Mitford (who is one of the most careful students of Japanese manners and customs, and with whom I enjoyed many a delightful conversation while we were crossing the Pacific) has said: "In no country is the public harlot more abhorred and looked down upon than in Japan." This is an extreme opinion on the charitable side of the question, I will admit, and yet one which must, I think, be completely overturned by even a careful perusal of Mr Mitford's own work, entitled "Tales of Old Japan." In the stories there so gracefully recounted, one is frequently reminded of the licentious features in the sensational romances so popular with the masses in the English-speaking world; for in these Japanese tales the principal personage is often a courtesan, who is applauded for her many virtues, or has taken up her infamous calling for the purpose of paying her parents' debts; and the whole drift of the story is to prove her honorable and to commend her to the respect of respectable people. These are the most popular stories in all Japanese literature, and exhibit a depraved public sentiment quite on a level with certain enlightened and professedly superior communities. While a just estimate of Japanese morals must claim for women in general a remarkably high degree of virtue, still it can not be denied that a careful investigation of the facts

reveals the existence of licentiousness, especially in Japanese city life, in some of its most repulsive forms; and yet no worse, as I believe, than in the chief cities of Europe and America.

An exaggerated form of the principle of filial obedience, peculiar to China and Japan, and which places an undue power in the hands of evil disposed parents, has much to do with licentiousness as developed in Japan. At the command of her father, a virtuous Japanese girl will give herself up—at least for a term of years—to a life of prostitution. The father has also a right to sell his daughter for a term of years, to be employed in a life of shame. Extreme poverty, debt, or a wicked cupidity, often tempts unprincipled and ignorant parents of the lower classes to take advantage of these ill-bestowed rights and to profit by their daughters' dishonor.

In a further consideration of this very delicate and yet important subject, let me refer to a peculiar form in which the social evil develops itself in Japan, and which is known as the Yoshiwara System. In most of the large cities a certain portion, usually in the suburbs, is set apart as the Yoshiwara, or courtesans' quarter. The place is surrounded by a wide moat, inside of which is usually a high wall. Here are fine houses and tea-gardens, fitted up in the most elegant and attractive style of which the native artisans are capable. Here are theaters and all other forms of amusement. Thousands of the fairest, brightest, and most vigorous girls of the land are attached to the houses and places of entertainment in this quarter. They are sold while young by their

parents, the most beautiful commanding the highest price, and are taught to read and write and to play the *samisen;* some of them thus becoming the most intelligent of Japanese women. From an Oriental stand-point they are said to carry the art of pleasing the opposite sex to perfection. From the time their training begins until the years of their legal bondage have expired, they are never permitted to leave the place. They are slaves to all intents and purposes.

There is never any lack of girls to fill all vacancies which may occur in these abodes of sin. A short time before my visit to Yokohama the courtesans' quarter of that city was burned, and hundreds of the poor inmates perished in the conflagration. During my stay in the city the rebuilding of the place was completed, and the papers announced that so numerous were the applicants for the places of the frail creatures who had been destroyed that not more than one-third of them could be received. Yoshiwara is always under strict police and medical surveillance; and all the prostitution of the city is confined to this licensed quarter. This is the Japanese method of regulating a great evil—which has been sadly intensified and extended by the advent of foreigners—an evil which curses every land beneath the sun.

Humbert gives the following description of Sin-Yoshiwara in Yeddo:

"Whither goes that poorly dressed woman, holding by the hand a young girl seven years of age, decked out in her best clothes? After having laid her offering before the altar of *Quannon*, she slowly traverses the road across the rice-fields, which turns to the east, and goes to Sin-Yoshiwara. After an hour's

walk she reaches the external wall of the city of vice, accessible only on one side, that of the north. She has met no woman upon the way. The elegant norimons of the ladies, whose coolies are carrying them in that direction, are closely shut. Individuals of every rank meet in this part of the city, but without saluting each other, without exchanging the smallest politeness. Those who belong to the Samurai class hide themselves in a complete disguise. The houses on both sides of the public way appear to be dependencies of the privileged quarter. Nothing that takes place in the neighborhood escapes the notice of the double row of Yakounines (soldiers in this case), installed before the gates in two guard-rooms opposite one another. The gate-keeper on duty conducts the poor traveler, with her child, into the presence of his chief. After a few minutes the mother and the daughter come out of the ward-room accompanied by a police agent, who leads them to one of the chief buildings in the street. The mother returns alone, carrying in the sleeve of her kirimon a sum of money amounting to about the value of one hundred francs. The bargain she has made is duly signed and sealed. *She has sold her child, body and soul, for a term of seventeen years!*

"Majority is only an illusory right in Japan when brought into conflict with the will of parents. In the greater number of cases these poor creatures are the victims of the ill-conduct of the father, who has fallen into dissolute habits, and who, in order that he may be perfectly without restraint, has turned his wife and children out of their home. The forsaken wife will never have an opportunity of contracting a second marriage. Society condemns her. If she has no relations who will receive her, she is left to utter solitude, and her only prospect is poverty. Under such conditions to give up a child under age to the *Gankiro* is to save her from destruction, and to defer, at least for a time, her own penury. If the girl be grown up, the bargain is still more advantageous, because the mother will derive from it an annual income of from one hundred to two hundred francs during four or five years.

"But what becomes of the girl when the contract has expired? She does not retain a farthing of the money which her wretched profession has brought her. She has generally been allowed to get into debt for dresses and for food to the chief of the Gankiro, and in order to discharge her obligations she is

obliged to form a new engagement; so that she generally ends her life as a servant or an overlooker or a housekeeper in the house where her career began. If it *sometimes* happens that a man forms an attachment to a courtesan, purchases her, and even marries her, that is a very exceptional case, and might happen in any country, but which we can not regard as general in Japan.

'The great ladies of Sin-Yoshiwara have their apartments and their reception rooms furnished with extreme elegance. Some of them are 'under the protection' of young men of high families, who pay a stated sum to the chief of the Gankiro. Payment is made to the door-keeper on entering, and the visitor is introduced to the conversation room. Admirable order is preserved. Pipes and refreshments are to be had in profusion to season the witty conversation of the ladies, one of whom undertakes to guide the visitor through the gardens and the various rooms. In one of these rooms a vocal and instrumental concert will be going on; in another, character dances, both executed by women.

"There is a banqueting hall, beautifully decorated. But the greatest curiosity of the Gankiro is the children's theater. All the actors are young girls from seven to thirteen years of age, whose education is confided to the retired courtesans of Sin-Yoshiwara. The latter teach their pupils reading, writing, arithmetic, singing, music, dancing,

A JAPANESE DANCING-GIRL.

acting, and declamation. Operettas, little fairy pieces, and costume ballets are executed by these children with infinite grace and dexterity.

"Sin-Yoshiwara, in Yeddo, is closed against Europeans; but in the ports which have been open by treaty the Japanese Government has instituted, and provided with every possible facility and safeguard, a Gankiro accessible to natives and foreigners alike.

"Feminine servitude seems to me to present itself under the hardest conditions known to humanity in this wretched place. Imagination, which may conceive the hell of Dante, might fail before the horror of the reality of such lives."*

Professor Griffis refers to this subject briefly, but plainly, as follows:

"In every port open to foreigners in Japan, in some of the other large cities, but not in daimiōs' capitals, there is the same institution. It is Japan's own. Before they opened any port to foreign trade, the Japanese built two places for the foreigners—a custom-house and a brothel. The Yoshiwara is such a place. For the foreigners they supposed it to be a necessary good; for themselves, a protection to their people against ships' crews suddenly set free on land; they counted it a necessary evil. They believed the foreigners to be far worse than themselves. How far were they wrong?

"More than one European writer has attempted to shed a poetical halo around the Yoshiwara system of Japan; while, on the other hand, well-meaning people have extensively circulated the absurd statements that the Japanese do not regard the business of these places as immoral; that it is quite common for Japanese gentlemen to make wives of the inmates. Not a few foreigners believe that 'there is not a virtuous woman in Japan,' a slander that well befits the mouths of the ignorant bigots and seared libertines who alike utter it.

"It is true that in Japan there is not that sensitiveness on this subject that exists among English-speaking people, and that an ambitious young man in the lower social ranks, who aspires to wed an intellectual wife, will occasionally marry one of the bright, witty, educated girls who may have fascinated him in the Yoshiwara. This is rather her conquest than his.

* "Japan and the Japanese," page 310.

It is true that the yearning of these poor prisoners, who have women's hearts, is to win the love of a good man, to be a virtuous wife, to keep house, to be the joyful mother of children, and enter the path of purity; and that Japanese society applauds the aspiration, forgives the past, and welcomes the person. Many a book of poems written by inmates of the Yoshiwara will show this, even if there was no other proof.

"On the other hand, the social evil in Japan is shorn of some features so detestably conspicuous in other countries. The street-walker is unknown. A man may live for years in a Japanese city and see none of the moral leprosy such as nightly floods Broadway, the Haymarket, and Boulevard des Italiens. I have known American gentlemen, thoroughly at home in the language, who in years of intercourse with the people have never received an improper proposal. It is also true that the Yoshiwara, so far from being what some European writers make it, is only another name for misery, degradation, and vice, in which suicide, disease, premature old age, abandonment, or blight wastes the lives of thousands of victims. The real opinion of Japanese people is expressed by their proverbs: 'There is no truth in a courtesan;' 'When you find a truthful prostitute and a four-cornered egg the moon will appear before her time.' There are tens of thousands of young men in Japan who have never entered the Yoshiwara. The common word among the students for what pertains to them is *dokiu* (poison). The unlicensed are called *jigoku onna* (hell women).

"The opinion of the Government of these places is shown in the fact that, after a defalcation, murder, or gross crime, detectives are sent first to them. The truth is, that the Japanese have the same problems of social evil to deal with as other nations. They have tried to solve them in the best way they know. It must be confessed that, in some respects, they have succeeded better than we have. The moral status of the Japanese is low enough, and every friend of Japan knows it; but let us tell the truth, even about the heathen. So far as they try to bridle crime, or solve mighty problems, they are deserving of sympathy, not censure."*

While in Japan, in connection with some of the religious festivals which I witnessed, were processions

* "The Mikado's Empire," pages 364, 556.

led by courtesans in gorgeous apparel, and escorted by priests and crowds of good citizens. Of course, a higher estimate is put upon the respectability of all this by the Japanese than by us, and we must arrive at a full understanding of all the circumstances of the case before we are competent to pass judgment. Notwithstanding some conflict of opinion on this subject between the best students of Japanese manners and customs, I am certain that, taking all things into the account, the Japanese, in the virtue of chastity, will compare favorably with any other nation.

The laws of China against female unchastity are very severe, and, so far as legal wives are concerned, are no doubt very effective. Beheading is the regular punishment for infidelity on the part of a wife. An unfaithful husband is a misnomer in China, since no moral or civil law interferes with his pleasures, or binds him strictly to the women of his own household.

Brothels are very numerous in China, and are recruited mainly by the purchase of female infants whose parents are willing to dispose of them, to avoid the trouble and expense of their maintenance. These children are selected for their beauty and vigor, and are carefully trained in all accomplishments which are supposed to be attractive to the masculine portion of the community. One important reason why young girls are seldom permitted to go abroad unattended is the danger of their being stolen by the keepers of these dens of vice, or enticed to evil by those who are skillful in such practices.

The inmates of these haunts usually have feet of the natural size, incased in white stockings and pretty slippers. Their dress is peculiar to their class, and wherever they go they are at once known as improper characters.

Brothels are said to be prohibited by the law of the empire, but custom, or liberal bribery of officials, is far more potent than an imperial edict, and everywhere these gates of hell are suffered to remain unmolested. They are the most numerous and attractive in the open ports, and, like the houses of ill-fame in the Chinese quarter of San Francisco, are largely patronized by white men. Large and elegantly fitted boats, on the waters near a populous city, are used for this purpose; and at all hours of the day or night may be heard issuing from them the sound of music and revelry. A disreputable house or boat is always known, if not by the painted signs, which are common, still by the peculiar arrangement of the entrance; for, while the door is usually swung open, the doorway is guarded by several perpendicular bars, which, however, are easily removed from their sockets.

There may be instances where the most intelligent among these women, who have been taught to read and write, have risen above their vile calling, and, marrying respectable men, have lived lives of sobriety and virtue; but they are certainly rare cases, and the general disapproval of female unchastity, at least among the educated classes, is shown by the fact that the descendant of a prostitute, though his talent be undisputed and conspicuous, is by law

excluded from all competitive examinations for literary honors, and thereby debarred from all civil preferment. These women, being generally more intelligent and better educated than others, and not being responsible for their condition, frequently desiring to abandon their infamous calling, are sometimes won over to a virtuous life by our faithful missionary ladies. Instances are by no means rare where such women have given every evidence of a radical and complete change in heart and life through the power of the Gospel; and, having the advantage of superior intellectual attainments, a few have done excellent service among their country-women as Bible-readers.

Chapter XVI.

CHASTITY—THE NAUTCH-GIRLS OF INDIA—DANCING-GIRLS AND PROFESSIONAL READERS OF JAPAN—EURASIAN WOMEN.

MUCH might truthfully be said, no doubt, in praise of the chastity of Hindoo women; for, considering the fact that every law of their religion tends to their moral degradation, and that genuine conjugal love is almost unknown, they must be regarded as remarkably virtuous. I am assured that among the upper classes the female sense of honor is very high. There was a time when a husband was protected in the right to kill his wife for unfaithfulness; but, by the advent of British law, such barbarous practices have been put down. Still, with all their own impurity, Hindoo husbands are exceedingly jealous of the least departure from the strict rules of propriety on the part of their wives and daughters. This is true of all classes.

The marriage of young women to old men, and compelling young girls to perpetual widowhood when the boys to whom they are betrothed happen to die early, are the most fruitful sources of the very limited amount of unchastity which exists among Hindoo women outside the regular class of prostitutes.

The nautch-girls are the fairest and frailest of India's daughters, and are found in great numbers all over the empire. They are the licensed cour.e-

sans, and, by virtue of their calling, are emancipated from the bondage of ignorance and custom to which their more virtuous sisters are condemned. The term nautch-girl signifies dancing-girl; for so immodest is the act of dancing, in the estimation of a heathen Hindoo, that no respectable woman would practice it, especially in company with a man; and by the common consent of centuries past the Terpsichorean art has been regarded as pertaining exclusively to this class of social outcasts.

Hindoo prejudices upon this point are exceedingly strong; and it will be many years before the "superstitious" Brahmins and their followers will be won over to the beauties and excellencies of promiscuous dancing, which forms such an essential amusement in the best "Christian" society. These girls are taken from their parents while very young, and educated for their profession. They can read and write; they understand music, and are as skillful and immodest in the dance as any ballet-girl who delights a refined and cultivated audience in either Europe or America. They often speak English fluently; they can quote the Shasters and the native poets; they are witty and expert at a repartee; they are skilled in the arts of dress and ornament, and are as bold in public as other women are timid and retiring. They are seen on the railway trains, and in all public places, challenging the attention of the opposite sex. No entertainment, either religious or social, is complete without their presence. At weddings and funerals and feasts and festivals they are invariably seen, their accomplishments and

NAUTCH-GIRL

their frailty alike contributing to the attractiveness of the occasion.

In conformity to Hindoo custom, the Brahmins select the most beautiful little girls (usually from the lower classes), and, persuading the parents that it is a great honor to them and theirs, lead the innocent creatures away to a temple, where they are formally married to a deity, and then trained up to offer themselves to the frequenters of the shrine for hire; the funds thus secured going into the sacred treas ury, and a great store of blessing in a future state constantly accumulating for the benefit of the consecrated harlots. They are always richly dressed in silks and jewels, and their general attractiveness makes them a means of great gain to their priestly owners.

On the occasion of my first visit to a Hindoo temple I witnessed a religious dance, which was not, however, especially remarkable. There were five nautch-girls, all young and beautiful, and elegantly dressed, in soft, rich silk and costly gems. Gay colors predominated in their attire, their chuddars being especially elegant, of purple silk heavily trimmed with gold. The dancing consisted of the most graceful, but sometimes immodest, movements of the hands and feet and the whole body in perfect time with the music. The singing, which was low and marvelously sweet, but somewhat monotonous, was all in praise of Krishna, but, as a friend assured me, entirely too indecent for translation.

Some little effort has been made by the British Government to suppress the traffic in little girls for

the temples and other places of licentiousness, as will appear by the following incident taken from the *Indian Public Opinion*, early in the year 1875.

"A Hindoo woman has just been sentenced by the Bombay High Court to eighteen months' rigorous imprisonment, for selling her own daughter, aged ten years, to a prostitute, to be brought up for a life of prostitution. The woman came to Bombay from her native village for the express purpose of making this bargain. The avowed reason was that she had too many children to support. She sold the girl for sixty rupees. The woman who bought the child received a similar sentence. Morally, there can be no comparison between the guilt of the mother and of the purchaser, and it would have been well if a much severer sentence could have been imposed. We know that native ideas differ very much from our own on this subject; that a woman who sells her daughter for such a life will not be put out of caste, and that caste distinctions even exist among prostitutes; and that no marriage entertainment is complete without the presence of some of this class to sing and dance, receiving often far more attention than the bride herself. But this only constitutes an additional reason why the crime should be treated as a very serious one, akin to murder. One province of law is to educate; perhaps the most important of the uses of law is just this, to give people correct ideas of what is right and wrong in human conduct; and it is very desirable that the ax should be laid at the root of those pernicious customs which Hindooism tolerates."

Hindoo and Mohammedan gentlemen alike employ nautch-girls to entertain their friends, paying them according to their skill and celebrity in their profession.

"The dancing-girls who perform at private entertainments adapt their movements to the taste and character of those before whom they exhibit. Here, as in public, they are accompanied by musicians playing on instruments resembling the violin and guitar. Their dances require great attention, from the dancers' feet being hung with small bells, which act in concert with the music. Two girls usually perform at the same

time. Their steps are not so mazy and active as ours, but much more interesting, as the song, the music, and the motions of the dance combine to express love, hope, jealousy, despair, and the passions so well known to lovers, and very easy to be understood by those who are ignorant of other languages."

"In the East the acknowledged object in view being to inflame the passions, the dancing-girls proceed directly and by the most obvious means to this end. The whole drama of love is represented. The dancer, discarding as unworthy of her art the husks of passion, commences a series of attitudes and gestures, sometimes highly indelicate, and usually too gross to be pleasing to a refined taste. She is the very personification of wanton delight, and, as she follows with impassioned eagerness the inflaming march of the music, suiting her indecorous postures to the suggestions of the notes, her whole frame quivers with desire, her eyes sparkle, her voice falters, and she exhibits every symptom of intense passion."

"Perfumes, elegant and attractive attire, particularly of the head; sweet-scented flowers, intertwined with exquisite art about their beautiful hair; a graceful carriage and measured step, indicating luxurious delight—such are the allurements and charms which these enchanting sirens display to accomplish their seductive designs." *

M. Rousselet thus describes a nautch in high life:

"I had scarcely been a month in Bombay when one morning I received a card, announcing in letters of gold that my friend Purbutt Lallji, a rich battiah, was going to celebrate the marriage of his son that night, and that he would have a great nautch at nine o'clock, at which the favor of my company was requested. I took care not to forget this invitation, and at the appointed hour I arrived at the battiah's residence.

"The street was brilliantly illuminated. An awning, from which superb lanterns were suspended, covered it as far as the door. There a mountain of flowers was piled up—a regular wall—behind which a noisy Portuguese orchestra was concealed. On my approach they struck up a military march, and Purbutt advanced to receive me. Taking me by the hand, he conducted me into a grand apartment, where the nautch was

* Bishop Heber and M. Dubois, in "Library of Entertaining Knowledge," pages 90, 91, 96.

to take place. Large mirrors reflected the light of a thousand lusters; rich carpets, and sofas spread with cashmeres, covered the ground; and the magnificent costumes of the guests, and the number of servants waving fans, gave to the scene that theatrical appearance of which the Orientals are so passionately fond. I took my seat on a soft divan, and was immediately surrounded by servants who offered me sherbets and fruit, and sprinkled me with rose-water from great silver flagons. A few paces from me the dancing-girls, crouching down near their musicians and awaiting the signal for the dance, formed a striking group. These lovely girls, with pale complexions and large black eyes, covered with diamonds and precious stuffs, looked at me coolly, and without any appearance of curiosity.

"Most of the guests having arrived, our host introduced us to his son—a child eight years of age—in whose honor he was giving the fête. These formalities at an end, he seated himself by me and gave the signal. Thereupon the dancers rose up, and, unfolding their scarfs and shaking their plaited skirts, they began jingling the little bells which were fastened around their ankles in the form of bracelets, and which served to mark the time. After a preliminary chorus, accompanied by viols and tom-toms, they formed a semicircle, and one of them advanced close to us. With rounded arms and her veil floating, she turned herself slowly around with a gentle quivering of the body, so as to make her bells resound; the music, soft and languishing, seemed to lull her senses, and, with eyes half closed, she seemed to be clasping in her amorous embrace some invisible being. All thus played their parts in succession—one feigning herself a serpent-charmer, or a lute-player; another, ardent and impassioned, bounding and whirling around with great rapidity; while another, adorned with an elegant cap embroidered with pearls, addressed us with strange gestures, and followed the music with a coquettish movement of the body.

"They concluded their performance with an animated round dance, accompanied with songs and clapping of the hands. In all this I saw nothing of that gross immorality which, from what I had previously been told, I expected to find in the pantomime exhibited by these women. Their demeanor was correct, though with some little spice of provocation, and

their costume was more modest than that of women in general. I may add that in this entertainment you must not look for a dance in the ordinary acceptation of the word. Posturings, attitudes, songs, constitute the official nautch of the Hindoos. I say official, because I had afterward the opportunity of seeing dances of quite another character, to which strangers are rarely admitted. These are real ballets, somewhat like those of our operas, though impressed with the voluptuous ardor of the East."*

In Benares—the holy city of the Hindoos—I was told that one particular god had two hundred sanctuaries erected to his honor. The dancers in these particular temples are all young girls who have been widowed before becoming wives; and, to avoid the trouble of caring for them, and also the danger of their fleeing from their wretched widowhood to a life of common shame, the high-caste families to which they belong have consecrated them to the service of this particular god. These constitute a sort of high-caste among harlots, and lead a very retired life, so far as the general public is concerned, and never dance except in the temple or at strictly religious ceremonies.

At the close of the rainy season, the orthodox Hindoos hold what is known as the feast of Dassara. It begins the 7th of October, and continues ten days. During this feast great honor and attention are paid to the nautch-girls, and presents of greater or less value are bestowed upon all women who belong to this profession.

The Hindoos say that this strange custom originated in a promise made, ages ago, by *Vishnu*, which

* "India and its Native Princes," page 25.

all the rajahs (or princes) especially are bound to observe. The god, according to the legend, one day came down to earth in the form of a beautiful youth. Night was falling, and finding himself near a village, he entered it to seek hospitality. He knocked at the door of a Brahmin priest, saying to himself that that holy man would surely welcome a poor traveler. But the Brahmin harshly repulsed him. He made the same application to all the inhabitants around, and every-where met with rebuffs, and sometimes insults. Weeping over the hard-heartedness of mankind, he left the village, and was on the point of quitting the earth, bent on annihilating it, when he saw a light beneath some neighboring trees. It came from a poor, small, thatched hut, whence also proceeded harmonious strains of song. Willing to make a last attempt, he stood outside and implored the compassion of the tenant of the cabin. A beautiful young dancing-girl came to the door, and, when she saw the traveler, admitted him, gave him a seat by her hearth, and busied herself in preparing a repast for him. When the young man had eaten, she charmed him with her songs, and finally offered him a share of her bed. The hospitality of the poor girl saved the world from destruction, and on leaving her next morning the god promised that, from that day forth, she should be respected by all, and protected by his descendants.

The rajahs, who all claim to derive their origin from Rama, an incarnation of Vishnu, consider, therefore, that they are under obligation to keep their ancestor's promise.

Every child has heard of the wonderful feats of Indian jugglers and serpent-charmers; and, indeed, their performances are astonishingly skillful, recalling vividly to mind the marvelous tales of the "Arabian Nights." With the most noted of these magicians, young women trained from their infancy are always associated as assistants, dancing, singing, and performing all sorts of curious tricks. One of the most interesting of these performances which I witnessed, was in the court of our hotel at Agra. My friend and myself, with several English gentlemen, sat upon the low veranda, while the juggler and his troupe occupied the ground immediately in front of us. The juggler seemed to swallow one sword after another, until he had devoured ten, and then, as a dessert, he bolted down two balls of fire. After singing and dancing by the women of the party, the prettiest of their number came forward, and took her place in a large willow basket, set upon a low platform, a few paces from the veranda. No sooner was the lid of the basket shut down than the magician fell upon it with great fury, and thrust his long, sharp sword through the side and the top again and again, withdrawing it each time dripping with blood. The poor girl within shrieked as if in mortal agony, the musicians set up a most mournful and discordant strain, while the women seemed frantic with grief and horror. Suddenly all was quiet, and just as an assistant had opened the basket, revealing to our astonished eyes the fact that it was perfectly empty, a sweet voice was heard singing a native air, and the very girl whom we had seen lie down in the basket came trip-

ping toward us from the opposite extremity of the court. Of course she expected and received a liberal fee for such an extraordinary performance, when she smilingly passed the plate among the increasing crowd of spectators.

Then came the trick, *par excellence*, of the occasion, the juggler planting a mango seed in the hard earth, watering it, and covering the spot with a small tent, which no one approached but himself. In ten minutes he removed the tent, and showed us the tender shoot just thrusting itself above the soil; in ten minutes more the shoot had grown to be a well-developed plant, as the tent was again lifted, and so on, by slow degrees, until at last a small mango-tree stood before us, bearing a blossom, then the green fruit, and then, as a grand triumph of the wizard's skill, a genuine ripe mango! As a closing performance, the heroine of the basket raised from the ground two iron weights, of several pounds each, by means of strings attached to two little convex silver disks covering the balls of her eyes, and held in place by the lids closing over them. This was by no means a pleasant sight, as it was evidently a severe strain upon the girl's eyes; but when we remonstrated with her she simply shrugged her shoulder, and tersely replied that, so far as she was concerned, it was *either that or no bread!*

Perhaps the most skillful and surprising performance for which these jugglers' assistants are noted is the one called the "*egg dance.*" This I witnessed once in Bombay, but under such unfavorable circumstances that I shall not attempt a description,

THE EGG DANCE.

but quote instead a very graphic account by M. Rousselet:

"The dancer, dressed in a corsage and very short skirt, carries a willow wheel of moderate diameter fastened horizontally upon the top of her head. Around this wheel threads are fastened, equally distant from each other; and at the end of each of these threads is a slip noose, which is kept open by a glass bead. Thus equipped, the young girl comes toward the spectators with a basketful of eggs, which she passes around for inspection, to prove that they are real, and not imitations. The music strikes up a jerky, monotonous strain, and the dancer begins to whirl around with great rapidity. Then, seizing an egg, she puts it in one of the slip nooses, and, with a quick motion, throws it from her in such a way as to draw the knot tight. The swift turning of the dancer produces a centrifugal force, which stretches the thread out straight, like a ray shooting from the circumference of the circle. One after another the eggs are thrown out in these slip nooses, until they make a horizontal aureole or halo about the dancer's head. Then the dance becomes still more rapid—so rapid, in fact, that it is difficult to distinguish the features of the girl; the moment is critical; the least false step, the least irregularity in time, and the eggs dash against each other. But how can the dance be stopped? There is but one way—that is, to remove the eggs in the way in which they have been put in place. This operation is by far the more delicate of the two. It is necessary that the dancer, by a single motion, exact and unerring, should take hold of the egg, and remove it from the noose. A single false motion of the hand, the least interference with one of the threads, and the general arrangement is suddenly broken, and the whole performance disastrously ended. At last all the eggs are successfully removed, the dancer suddenly stops, and, without seeming the least dizzied by this dance of twenty-five or thirty minutes, she advances to the spectators with a firm step, and presents them the eggs, which are immediately broken in a flat dish, to prove that there is no trick about the performance."

Female dancers, musicians, and story-tellers are very numerous in Japan, and some of them are evi-

dently of a superior class. The Japanese, especially of the common classes, are passionately fond of listening to story-tellers and singers; and the national romances and legends certainly derive much of their popular interest from the rendering of these skillful performers. The most common singers and dancers go about from street to street, in groups of from three to four, and entertain all who choose to listen, receiving such trifles as they can beg from the crowd.

Those who arrive at any degree of eminence in their profession have their regular places of entertainment, managed on much the same principle as our concerts and operas. All first-class tea-houses have these performers attached to them, for the benefit of their customers. The most distinguished of these women are accompanied by three or four musicians, and sometimes sing or act in the open air, on platforms arranged for the purpose, and, at night, hung with numerous paper-lanterns of various colors. The effect is very pretty, and the performance itself not without attraction, even to a foreigner.

The musical instruments are nearly all of a rude character; a sort of flute and the *samisen* (or three-stringed banjo) being the only ones that seem to be brought to any particular degree of perfection. On the whole, Japanese music is first cousin to Chinese music, and, in most cases, equally unpleasant to American ears. The dancing, which is always by two or more girls, is quite like that of the nautch-girls of India, and at times equally immodest.

The most refined entertainments in Japan are those given by the most celebrated of the profes-

sional female readers, who are carefully educated for the purpose. One of these, which Dr. Waugh and myself attended in Yeddo, may be described as an illustration. It was in a large hall in the second

JAPANESE READING AND SINGING GIRLS.

story of a silk-shop. The front of the hall was open to the street, and protected by a balcony, from the rail of which, as well as from the eaves of the building projecting above, scores of gayly colored paper-lanterns were suspended. At the foot of the narrow stairway our tickets were purchased for half a *boo* each (about twelve and a half cents of our money). The tickets were strips of wood, with the proprietor's signature upon one side. Mounting the stairs, we left our boots (for which we took checks) in an anteroom, and were at once conducted to a seat upon the clean matting in the very center of the floor. The audience was gathering rapidly. Family groups, the mothers and daughters dressed in their best, came in, one after the other; young men in noisy squads; and old men singly, or by twos and threes, slowly

mounted the stairs. Each guest was at once supplied with tobacco and a tiny pipe, while little fire-pots were placed here and there for lighting the pipes of all within reach. Conversation was lively, but the order was perfect. Waitresses were constantly flitting about, supplying all who desired with tea and fans, for the evening was hot. The hall was hung with a profusion of pictures on paper and silk, representing noted personages and historical scenes. At one side was a low stage, with a little reading-desk, flanked on each side by three or four tall candles upon highly ornamented candlesticks. The floor of the stage was covered with a soft rug of elaborate pattern. Across the back of the stage, painted curtains were suspended, from behind which was heard the tuning of instruments.

When the audience was complete, and two girls had thoroughly snuffed the candles, a little bell was rung, and, amid a profound hush of expectation, the curtains parted, and the celebrated reader appeared. She was a tall and beautiful young woman, dressed in the most elaborate manner, with silken robes, enormous obi, and a head-dress, which, for size, profusion of costly hair-pins, and showy ornaments, surpassed any similar structure which I have ever seen, either before or since. She immediately seated herself upon the rug behind the low reading-desk, and, placing her book upon the desk and accompanying herself upon the samisen, began reciting, in a powerful but well modulated voice, an historical tale, which occupied about one hour. Her voice was of good compass, passing easily from very high

to low tones; she seemed to give good expression to the sentiment of the piece, succeeding equally well in the warlike and heroic descriptions, and in those parts that were pathetic and tender. Occasionally she would lay aside her instrument, and increase the effect of her effort by numerous gestures and changes of position. At regular intervals, like the close of an act in a play, she would be served by her attendants with tea and a pipe of tobacco, while the audience would engage in animated conversation. She was an adept in the use of the fan, and I never understood the capabilities of that important article until I saw her in some of the coquettish passages of her recitation. When the story was ended, and the reader had retired with great dignity, the assembly quietly broke up, and the hall was closed.

The merit of these poetical productions, read on such occasions, is said to consist in the choice of expressions, in the structure of the verses, and the elegance of the style, with but little reference to the subject. From specimens which have been translated, I am certain, however, that some of them possess considerable merit as literary productions.

Chinese and Japanese theaters are said to have no female actors, their places being supplied by boys, dressed for the purpose and speaking in a falsetto voice.

I can not close this chapter without a brief reference to the unchristian treatment which Oriental women suffer at the hands of unprincipled foreigners who reside in the treaty ports of Japan and China, or are mixed up with the large English-speaking popu-

lation of India In these countries, many native women are seen who, from their peculiar dress and bold manner, are known to belong to the foreigners. They are either purchased or enticed from their families, and finally are abandoned, with their illegitimate children, to the poverty and misery incident to their outcast condition. This evil has been vastly greater in past years than at the present time, especially in India, but still it continues to be one of the greatest hinderances to the spread of Christianity with which our missionaries have to contend. The natives call all foreigners Christians, and are seldom skilled in discriminating between those who justly represent the principles of the Gospel and those who do not; consequently they are slow to adopt a religion which (as they ignorantly believe) sanctions wrongs of which even but few heathen are guilty. Of course such foreigners are no friends to the missionary movement, and are not content with hindering it in these pagan lands; but, by pen and tongue, are constantly striving to bring it into disrepute in Europe and America.

From such sinful alliances as are above referred to have sprung the Eurasians, as they are called, who are now very numerous, particularly in India. Some of them are educated and rich, but the great majority are poor and ignorant. They usually speak English, as well as the native tongue, and the most capable are employed by merchants and by the government in responsible positions. They constitute a class by themselves, not associating, to any great extent, with either the English or Hindoos. The

women of this class are particularly the victims of licentiousness, and are often the most abandoned and wretched creatures to be found in any land. Mrs. Jennie Tinsley Waugh said to me: "A day's visiting among the degraded English-speaking women of Lucknow *makes my heart old with pain!*" To this peculiar class the Gospel is especially welcome, as is evidenced by the wonderful success which has of late attended the efforts of Christian evangelists among them. An illustration of what the Christian religion can do for them may be drawn from my own experience:

While visiting the wonderful monuments of old-time Mohammedan grandeur and power in Delhi, we were quartered in the spacious apartments of a hotel which was once the palace of a Mogul prince. The traveler in Asia sometimes finds himself in strange places, suggestive of stranger thoughts. In Japan I once dined inside the image of a noted god; in China I lived several days in an ancient temple; in Lucknow, Dr. Waugh and myself were the guests of a good English lady who resided in a grand old building which was the tomb of a Mohammedan king; and every night, for nearly a fortnight, we slept almost directly over the slab which covered the dust of the polygamous old sinner. And now we "dreamed that we dwelt in marble halls," and our table was spread beneath a beautiful dome which once had resounded with the music of royal revelry.

The proprietor of our hotel was a rich Hindoo, who seldom made his appearance, but was repre-

sented by an English clerk, who transacted all business with the guests. This clerk had once belonged to the British army, and was a fine-looking, middle-aged man, of pleasing address and a considerable degree of intelligence. Two of our party (one of them the accomplished lady missionary just quoted) were commendably intent on doing good wherever they went, and they soon discovered the fact that the English clerk was not only an apostate from the Wesleyan faith, but for a number of years had been living with a native woman, by whom he had several children. These he had thus far supported, but no doubt intended in time to abandon them, as well as their mother. My companions made him the subject of special Christian effort, and, in a few days he was won back to the faith of the Gospel, and began again to lead a praying life. The very first thing he did, after this event, was to consent to make the woman he had so deeply wronged his lawful wife. According to the law, none of our party could legally officiate at the wedding; so, after the license had been granted by the magistrate, and the ring provided, the happy couple (both arrayed from top to toe in spotless white) took their places in a handsome carriage, and, with their two friends as witnesses, drove away to the English clergyman, where they were soon joined in the holy bonds of matrimony.

The bride, who could not speak a word of English, was the happiest woman in Delhi; for she fully appreciated the depth of misery and uncertainty from which she had been rescued. The groom also was joyous, for he had done a manly and a Christian

deed. His wife soon professed faith in that Gospel which had done so much for her. A family altar was set up, and when we left the city, among others who came to say good-bye at the station, were the English clerk and his Hindoo bride, who will bless, to the end of life, the faithful messengers of Christ who were to them ministers of mercy and purity.

Chapter XVII.

HARD AND DEGRADING LABOR.

ONE of the marked and distinguishing features of social life in heathen lands is the relation of woman to manual labor, than which nothing can be more significant in determining her real intellectual and social status.

"Some years ago the attempt was made by a famous musician in Europe to represent, in an orchestral composition, what he called 'Souvenirs of the East.' He introduced in his music the many sounds which he heard in those countries. But so unutterably sad and wild were the strains, that the piece was rejected. One lonely and unchanging *creak* was evermore present in the windings of the harmony; and that was the sound of the rude instrument for the lifting of water, as the heavy wheel—often propelled by woman's strength—turned upon its unoiled axle; and with this was another sound, low and murmuring, as the women bent to the mill which bruised the corn for the thin loaf.

"If one listens as he journeys out in the fields, where the men would be likely to be most jocund, and the women feel freest, he might at times hear them singing; but the sound is like that of grown people crying. The land seems to weep and wail, as if under a divine visitation."*

It is said that Brig Bowla, the most celebrated singer of India, learned his bass (which, according to the popular story, "was so deep and penetrating and powerful that it could split a rock with a single note"), as he sat and listened, hour after hour, to the noise of the stone mills where the women ground the grain. This mournful sound, and the equally mournful song of labor, were the inspiration of that pathetic power by which this great musician ever moved the hearts of his hearers.

In all Eastern lands, women of the poorer classes spend their days in hard, out-door labor. They can be employed at a cheaper rate than men, laboring for from three to five cents a day; consequently on the railways of Japan and India, on the bridges of China, on the causeway which leads from Cairo to the Pyramids, and on the carriage-road from Jaffa to Jerusalem, we saw women and girls, often in large numbers, conveying earth and stones and brick and mortar and wood in huge baskets balanced upon their heads. In Calcutta women were carrying brick and mortar, in this manner, up rickety ladders to the tops of high buildings in process of erection for government or private purposes. More than

* Dr. C. S. Robinson, in *Scribner's Magazine*, Vol. 7, page 559.

once have I seen a mother with her babe bound to her back, or held astride of her hip with one hand while she labored with the other, or steadied the burden upon her head. When ascending the Himalaya Mountains to Nynee Tál, we saw the mountain women, in long trains, toiling up the steep path with heavy loads of baggage or merchandise upon their heads and backs. These women are not so timid and retiring as those of the Ganges valley. They are magnificently developed; with powerful muscles, strong figures, and an erect, easy carriage; even surpassing the men in these particulars.

There are certain regular duties required of Eastern women of the laboring classes, a notice of which is essential to a description of their every-day life. In all wine-growing countries much of the labor in gathering the ripe grapes, carrying them to the wine-press, treading them out, and caring for the wine in the various stages of preparation for the market, is performed by women and girls. Gathering olives, and the manufacture of olive-oil is also, to a very great extent, the work of women. Dr. Van Lennep thus describes the process, as seen in Syria at the proper season:

"The modern olive presses are made partly of masonry, and are essentially of the same form as the ancient. A circular stone, some six feet in diameter, and one foot in thickness, is dug out, somewhat in the shape of a pan. A hole is made at one side for the escape of the oil into vessels placed to receive it. This large stone is set upon a foundation of masonry, so that its rim stands three or four feet from the ground. A stone roller, often a fragment of an ancient pillar, about three feet in length and three feet thick, is laid in this flat-bottomed basin, so that one end of it nearly touches the side. The roller

is perforated from end to end, and through the hole a stout stick is passed, which terminates at either extremity with a handle.

"The olives, being collected in baskets, are first salted, then brought to the press, and poured into the stone basin. Two women now grasp the handles of the axis of the roller, and as they walk around the press the olives are crushed by the ever-revolving stone, until they are reduced to a pulp mingled with oil and olive seeds. This pours through the side opening, and is received in vessels, or is taken up from the basin itself with dippers and spoons. The pulp is then poured in a bag of coarse canvas or hair-cloth, hot water is added, the mouth is carefully sewed up, and the bag thus filled with crushed olives and water is laid in a trough or basin of smaller dimensions, where it is trodden with the bare feet of women and girls until the oil has entirely oozed or strained through, and flowed into vessels waiting to receive it."*

In the tea-producing districts of China and Japan, woman's labor is especially prized, and, from the picking of the tender leaf, to the rolling and coloring and heating and final "firing" and packing, her deft fingers are deemed indispensable. The following ballad is said to be the best in the Chinese language. It is certainly very graceful and natural, and valuable as descriptive of an important industry. I will therefore quote it at length, as sung by the women and girls during the tea season:

A Ballad on Picking Tea in the Gardens in Spring-Time.

Our household dwells amidst ten thousand hills,
Where the tea, north and south of the village, abundantly grows;
From *chinsé* to *kuhyii*, unceasingly hurried,
Every morning I must early rise to do my task of tea.

By earliest dawn, I, at my toilet, only half-dress my hair,
And, seizing my basket, pass the door, while yet the mist is thick;
The little maids and graver dames, hand in hand winding along,
Ask me, "Which steep of Sunglo do you climb to-day!"

* "Bible Lands," page 130.

The sky is thick, and the dusky twilight hides the hill-tops;
The dewy leaves and cloudy buds can not be easily plucked.
We know not for whom, their thirst to quench,
We 're caused to toil and labor, and daily two by two to go.

In social couples, each to aid her fellow, we seize the tea twigs,
And in low words urge one another, "Do n't delay,
Lest, on the topmost bough, the bud has even now grown old,
And lest with the morrow come the drizzling silky rain."

We 've picked enough, the topmost twigs are sparse of leaves;
We lift our baskets filled brimful, and talk of going home;
Laughing, we pass along; when just against the pool,
A pair of sacred mallards rise and fly diverse away.

This pool has limpid water, and there deep the lotus grows,
Its little leaves are round as coins and only yet half-blown;
Going to the jutting verge, near a clear and shallow spot,
I try my present looks, mark how of late my face appears.

My curls and hair are all awry, my face is quite begrimed;
In whose house lives the girl so ugly as your slave?
'T is only because that ev'ry day the tea I 'm forced to pick;
The soaking rains and driving winds have spoiled my early charms

With the morning comes the wind and rain, together fierce and high
But the little hat and basket tall still must I take along;
The tender leaflets fully picked, we to our homes return,
When each sees her fellow's dress half-daubed with miry slime.

This morn, without the door, I beheld a pleasant sky,
Quickly I comb'd my girlish tufts and firmly set my pin;
With rapid steps away I speed toward the garden's path,
And, forgetful of the muddy way, omit to change my shoes.

When just within the garden bounds, I hear the thunder roll;
My bowing shoes are soaked quite through, yet still I can 't return,
I call my distant comrade, to send my message home,
And have my green umbrella-hat sent hither to me soon.

The little hat, when on my head, does not protect my limbs;
My dress and gown are wet half-through, like some poor fisherman's
My green and fine-meshed basket I carry closely in my hand;
I only lack his tapering pole, his thin and slender line.

The rain is pass'd, the outmost leaflets show their greenish veins;
Pull down a branch, and the fragrant scent 's diffused around.

Both high and low the yellow, golden threads are now quite culled;
And my clothes and frock are dyed with odors through and through.

The sweet and fragrant perfume 's like that from the Aglaia;
In goodness and appearance, my tea 'll be the best in Wuyuen;
When all are picked, the new buds by next term will again burst forth,
And this morning the last third gathering is quite done.

Each picking is with toilsome labor, but yet I shun it not:
My maiden curls are all askew, my pearly fingers all benumbed;
But I only wish our tea to be of a superfine kind,
To have it equal his "sparrow's tongue," and their "dragon's pellet."

For a whole month, where can I catch a single leisure day?
For at earliest dawn I go to pick, and not till dusk return;
Then the deep midnight sees me still before the firing pan;
Will not labor like this my pearly complexion deface?

But, if my face is lank, my mind is firmly fixed
So to fire my golden buds that they shall excel all besides.
But how know I who 'll put them in the jeweled cup?
Whose taper fingers will leisurely give them to the maid to draw?

At a bright fire she makes the tea, her sorrows flee away;
Where shall she learn our toil, who so tender picked it all?
How that without a sign the fierce winds and rain did rise,
Drenching and soaking our persons as if plunged into a bath?

In driving rains and howling winds, the birds forsake their nests;
Yet many a couple seem to linger upon the flowery boughs.
Why did my loving lord with pettish words drive me away?
As my grief swells in my heart, my hands forget to pick.

But though my heaving bosom like a well-sweep rise and fall,
Still patient in my poverty and care, I 'll never shun my usual toil;
My only thought shall be to have new tea well fired,
That the flag and awl* be well rolled, and show their whiten'd down.

But my own toil and weary steps, how dare I mention them?
Still I see that in our house is many a sort of work;
As soon as the tea is fired and dried, I must quickly go and pick;
This morning, even, must I reascend the steep Sunglo.

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*The *ki*, or "flag," is the term by which the leaflets are called when they just begin to unroll; the *tsiang*, or "awl," designates those leaves which are still wrapped up and somewhat sharp.

My splint-basket slung on my arm, my hair adorn'd with flowers,
I go to the side of the Sunglo hills, and pick the mountain tea.
Amid the pathway going, we sisters one another rally,
And laughing, I point to yonder village—"There 's our house!"

Your handmaid's house and home is at the weeping willow's side,
In a place where the green shade the grassy dwelling hides.
To-morrow, if you 're content, come, be my boon companions;
Nearing the door, you 'll know it by the fragrance of the firing tea.

Awhile 't is warm, and then 't is cold, the weather 's ever changing.
The sky how unsettled when one wants to fire good tea;
For, as the sun hides in the west, o'er the eastern hills there 's rain,
Promising much fair weather, yet in truth but little comes.

But to-day the tint of the western hills betokens fair:
Taking my basket, I wait for my fellow at the village stile. *
There the little lass is seen, the simple girl most tenderly brought up,
She 's fast asleep, leaning on the rail; I call, but none awakes.

When at length, to my loud call, she tries to answer me,
She half opes her pretty eyes, she 's like one staggering;
Quick she starts, and in the op'ning path before her goes,
Takes up her basket, and quite forgets to put its cover on.

Together we trudge the sideway path, and pass the southern lodge,
By its side the sea pomegranate displays its yellow flowers;
We 'd like to stop and pluck them, for each to adorn her hair,
But the tree is high, and the outer boughs beyond our reach.

The yellow birds, perched on the boughs, warble their sweetest songs
The weather most grateful is when the sky 's half cloud, half clear.
While pulling down the twigs, each vents her troubled thoughts;
We talk till our hearts are wounded, and tears are not restrained.

Our task is done, but our baskets are not half filled;
On the north the twigs are searched, we think we 'll see the south;
Just then I snapp'd a twig whose leaves were all in pairs,
And with my taper fingers I fastened it upon my curls.

Among the kinds of teas, the bitter still exceeds the sweet;
But among them all, these tastes can both be found;

* The *ting* is not exactly a stile, being a kind of shed, or four posts supporting a roof, which is often erected by villagers for the convenience of wayfarers who can stop there and rest. It sometimes contains a bench or seat, and is usually over or near a spring of water.

We know not, indeed, for whom they may be sweet or bitter;
We 've picked till the ends of our pearly fingers are quite marred.

You, twittering swallows, may fly just as your wills incline.
Going to pluck new tea, I 'll change to my old gown,
I 'll grasp the cuff and, rolling it high up,
Will thus display my fine and slender arm. *

Even the small-footed women of China, who for any reason are driven to work, often support themselves—and sometimes their lazy husbands or fathers—by manufacturing the paper-lanterns which are used so extensively in every part of the empire. They also are very quick and skillful in making, from pasteboard and tin-foil, the false money which is burned in such quantities by the Chinese upon the graves of their departed friends and before the gods in their temples. The fans, so essential to the comfort of either the Japanese or the Celestials, are chiefly the product of woman's industry and tasteful skill.

Grinding wheat and barley into flour is peculiarly woman's work throughout the East. Occasionally a mill, turned by water or by buffalo-power, may be seen in China or Japan; and I remember one rude mill and its clumsy water-wheel near Jacob's well in Palestine, but such labor-saving institutions are very rare indeed. Every family has a mill; and "two women grinding at a mill" is just as common a sight now as in Christ's time. The mill consists of two flat circular pieces of stone; the lower one is somewhat convex on its upper surface, and has a stout iron or wooden pin fastened firmly in the center.

* "Middle Kingdom," from *Chinese Repository*, Vol. VIII, p. 196

The upper stone, which is concave on its lower side, is held in place by the pin passing loosely through a generous hole in its center. A second pin is fastened into the top of the upper stone near the rim, and serves for a handle by which to turn the stone.

WOMEN GRINDING AT THE MILL.

This rude mill is set in the middle of a large piece of cloth spread upon the ground, and the two women sit down, one upon each side. They grasp the handle with their right hands, and rapidly turn the upper stone, pouring the grain into the hole in its center with their left hands. The coarse flour runs out upon the cloth from between the stones, often completely covering their feet and legs. The

day's supply is ground each morning. When the family is large, or for any reason an unusual quantity is demanded, they will begin their work as early as three or four o'clock in the morning. In wealthy families this labor is performed by female servants, or by women who go about for the purpose from house to house. It is extremely hard work, and tedious withal; but the women usually sing while engaged in it, thus regularly arousing the weary sleeper with a matin song as intrusive and unmusical as it is unseasonable.

Another duty with Eastern women, especially in India and Syria, is that of drawing water. In the country, wells are dug outside the town or village, and are usually public property. They have no pumps or windlasses attached to them; but the water is drawn up in an earthen or brass water-pot with a long rope attached. This is very severe work for the back and arms, for, as the water-pot comes spinning up, it is necessary to bend over the mouth of the well with extended arms to prevent its dashing against the stone sides, which, in case of an earthen pot, would be disastrous. We have in Scripture an impressive picture of this custom, in the story of our Savior's interview with the Samaritan woman at Jacob's well. Of course, wealthy people employ men and women to furnish the daily supply of water for them, and in India the water-carriers constitute a distinct caste; but in all other cases the women of the household are responsible for this service. They flock to the wells both morning and evening with earthen jars, holding from two to six

gallons each, which, when they are filled, are adroitly balanced upon their heads or shoulders to be borne away. Sometimes I have seen a Hindoo woman with three of the smaller jars, one on her head, another on her left shoulder, and a third under her left arm, holding the right arm free to steady her load as occasion might require.

The graceful form and carriage of Hindoo and Syrian girls of the middle and lower classes are chiefly owing to this practice, to which they are trained from their earliest childhood. It strengthens the muscles of the back, throws the chest forward, and necessitates a firm, even step.

An English physician, in India, says:

"This exercise of carrying small vessels of water on the head might be advantageously introduced into English and American boarding-schools and private families, and it should entirely supersede the present machinery of dumb-bells, skipping ropes, etc. The young lady ought to be taught to carry the jar as these Hindoo women do, without ever touching it with the hand, full of water to the very brim, over a rough road, and not spilling a drop."

Carrying the largest jars is *more than a man's work*, for I have several times attempted to lift one of these six-gallon jars to my shoulder without spilling any part of the contents, and have invariably failed, when the woman, strengthened by the daily repetition of the task, would laughingly raise the jar, first to her hip and then to her head, and quietly go her way. Under this peculiar form of exercise, women often become marvelously strong. Dr. Van Lennep speaks of the fact that Egyptian women, at Alexandria, have often been seen carrying half the body of

SYRIAN MAID WITH WATER-JAR.

an ox upon their heads with apparent ease, not touching the burden with either hand.

When I visited Nazareth, the home of our Savior's childhood, at sunset, on the day of our arrival, I took a stroll to the fountain just below our camp, where a mountain stream flows into a huge stone trough covered by an arch of stone. From this three streams of pure, sweet water constantly flow. This is the only fountain in all that region; and for two thousand

years, or more, it has generously supplied the city with water. At the hour of my visit, there came hundreds of women and girls with their large water-pots of stone-ware, each holding about four gallons; and, as soon as they were filled, and the necessary amount of chatting indulged in, they would lift them to the top of their heads with the greatest ease, and, poising them there unsteadied by the hand, march off with light and rapid steps. These women of Nazareth are of a much prettier type than the pure Arab women. In fact, the Syrians of the towns and cities have a large proportion of European blood in their veins, and regard themselves as much superior to their Bedouin neighbors, although they speak the same language. For me a new interest was added to the scene at this particular fountain, when I reflected that, without doubt, the Virgin Mary (from whom the fountain takes its name) was wont to come to this very stream to fill her water-pot and bear it away, as now these maidens do, and that here the child Jesus slaked his thirst.

Such a fountain is the constant resort of the female population; for not only do the maidens make it a rendezvous for sport and gossip at the regular hours for carrying water, but the older women kindle here their fires, and, in groups of eight or ten, do the washing for their respective households. If a traveler comes that way he does not linger, but quickly fills his cup and passes on. Children run about, often entirely naked, splashing in the water or rolling in the mud. After the day's work is done the matrons retire, and the men of the village congre-

gate for a few hours, perhaps, until the girls begin to come that way for their evening supply of fresh water.

On entering an Eastern town or village, one is always impressed with the servile character of the labor required of women and girls outside their homes. All the night-soil of Chinese cities and towns is carefully preserved, and carried, by the laboring women from the country, to the fields, for fertilizing purposes. It is transported in buckets slung on each end of a long bamboo pole, which is adroitly balanced upon the woman's shoulder. At all hours of the day, in traversing the streets of a Chinese city, one invariably meets these buckets, full to overflowing, and is obliged to be constantly dodging to avoid being smeared with their horrible contents. The air is constantly tainted with the offensive smell. A hasty retreat into the rural districts immediately surrounding the city is no relief, for huge vats filled with liquid manure are sunk into the ground close to the narrow path at frequent intervals, and women are constantly dipping up the contents, to be applied to the growing plants. The crop is usually a fine one, but the whole process of production is an outrage upon the olfactory nerves of the entire community. The Chinese meet the difficulty with the characteristic proverb, "No stench, no strength; no strength (of soil), no wealth." All the filth of the highway is also gathered up in baskets, by the girls, for the same purpose.

In India, the preparation of manure for fuel is a branch of industry invariably assigned to women and

girls. The girl goes about the street, scraping up with her hands and depositing in her basket all the manure she can find. When her basket is full she lifts it to her head and carries it home. Here she mixes it with water and a little earth or turf, and forms it into round cakes with her hands, sticking them against the side of her hovel, or spreading them in rows upon the ground, to dry. When quite dry they are ready for home use or for the market, where they bring about thirty cents a hundred pounds. A smart girl can earn about five cents a day at this employment. These buffalo-chips, as they are called, are used for fuel by all classes; and at the hour of the evening meal the air of a Hindoo city will be filled with the choking, blinding smoke, which seems to settle persistently downward, instead of mounting upward, as it ought. In a cold day, a brazier full of these chips, after they get thoroughly ignited, resembles a fire of peat, and glows with a most abundant and acceptable heat.

While the women of a Hindoo village in an agricultural district cook the morning meal, the husbands and fathers lounge around doing nothing, or looking after the children. At eight o'clock, men and women together go out into the fields, where they work all day, with no noonday meal, returning at dusk, when the men take their ease until the women have prepared the supper. The men and boys then eat, after which the women and girls partake of what is left. It is then about nine o'clock, and their only moments of leisure are between that time and ten or eleven o'clock, when they retire for the night.

CHINESE WOMAN SELLING FRUIT.

Always when I had occasion to go out of an Eastern city in the early morning, I would meet a long file of men and women bringing their country

produce to market. This line would stretch away, with only here and there a break, for eight or ten miles. If in China or Japan, the numbers of men and women would be about equal, each with a long bamboo pole balanced upon the shoulder; while suspended at each end would be a huge bundle of grass or fuel from the mountains, or baskets of greens or onions or sweet potatoes or lotus-roots, or perhaps cages of fowls or little pigs or dogs or cats—all to be disposed of for food. If in India or Syria, the great majority of the burden-bearers would be women. Their loads would be invariably poised upon their heads. In this manner they would walk painfully along, while the men would stroll leisurely behind, or perhaps be mounted upon their donkeys.

In China and Japan all the heavy work of the fields is performed by the women and the men laboring together; but in India and Syria all but the lightest work is performed almost exclusively by the poor women. A native newspaper of India says, in a recent issue:

"A better illustration of woman's degradation in India could not be had than that furnished by a rich ryot in South Travancore, who has four wives, and makes use of two of them by yoking them to his plow. The man deserves being tarred and feathered, and taught to have a greater respect for womankind. We hope the Travancore Government will interfere, and put a stop to the painful sight."

Mrs. E. E. Baldwin, in an account of a day's trip into the country, relates the following incident:

"I stopped to have a talk with a woman who used to live with me. The subject of our conversation—a peculiarly exasperating one to me—and her remarks so aptly illustrate your

theme, that I think I must give them to you. She came to ask me to give her certain work, suitable only to a man's strength. I told her that women were not strong enough for such work, but she assured me that Chinese women are. She said, 'Our women must do such work, and I have always been accustomed to it. My husband has n't time for it; he must stay at home and attend to the milk, as he is the foreigners' milkman. I am used to heavy loads.' I looked at her slight figure, and sighed as I thought, How truly she speaks! 'But,' I answered, 'it is all wrong here. The men are lazy and do the light work, and make the women do their work. See' (placing my hands beside Mr. Baldwin's), 'the Heavenly Father did n't make my bones so large nor my muscles so strong as the teacher's; neither has he made you Chinese women as strong as the men.' 'True, true,' she said; 'but if the men do the heavy work they will be more apt to get sick and die. If we women die, it do n't matter, they can get other women; but for the men thus to die and be lost to the house will never do.' Another woman, standing by her side, added, 'Here women are of little value [literally, cheap], but men are very precious, or valuable.' 'But,' I answered, 'that is your bad way of thinking and doing; and we are here to try to teach you a better way. When you all become Jesus's disciples, your customs will be all righted. In the meantime I do n't want to help on your bad customs by giving a woman a man's work, even though she ask for it when her husband wishes her to do so. Now do you, *sa moe* (little sister), go home and attend to the milk, and let your husband come and take on his own shoulders the load he would have you carry down the steep mountain and over the plain in the burning sun.' She laughed good-naturedly, and replied, 'You say truly, and I often tell my husband that we women have the heavy work and they the light; but, teacher's wife there is no help for it: will you let me take a load?'

"Oh that some of our Western *wise men*, who quote Confucius and almost apologize for Buddhism, intimating with considerable emphasis that missionaries can do little toward bettering this ancient civilization—oh that such could *live* here (not make a flying visit) long enough to see where Confucius and Buddha leave their disciples! Neither the example of the one nor the vain teachings of the other have availed to lift up the Chinese from their moral degradation."

In Egypt and Syria we saw tribes of Arabs moving from one point to another. Invariably the women, walking with naked feet, were carrying their young children on their backs, or astride their hips, or at their breasts, while, at the same time, huge loads of cooking utensils or grain were balanced upon their heads, or perhaps they were bearing the tender young lambs and kids in their arms. Next would come the flocks, and herds of donkeys or oxen; and lastly the Arab men, mounted on their horses, and glorious in silver-mounted muskets and gay silken head-gear. Sometimes the women would actually stagger from side to side of the path, so heavy were their loads; but their lords smoked their pipes or gayly chatted together, with no thought of relieving the overburdened wretches, or even cheering them with a kind word.

Journeying on, we would pass the plowmen in the fields scratching the surface of the earth with their rude plow, which consists of simply a straight stick with a pointed bit of iron nailed to the end. Sometimes we would see two cows yoked together, drawing the plow; sometimes a cow and a donkey, or perhaps a camel and a cow. Once two women drew the plow, while another woman held it; and twice we saw a woman and a donkey harnessed together, while a *man* drove them. Once we were greatly amused by seeing a camel and a donkey harnessed together. A controversy arose between the donkey and the driver, and when the man sought to vent his wrath by beating the donkey with his stout stick, the cunning little brute would run under the

EGYPTIAN FIELD-LABORERS.

camel, dodging up unharmed upon the other side. This ludicrous game was continued for several minutes, until the weary driver gave it up and sat down to rest.

This custom of occasionally compelling women to drag the simple Eastern plow is not, however, much worse than some of the customs of Italy, France, and Southern Germany, in which countries I have sometimes seen a woman and a dog, harnessed side by side, drawing a small wagon along the highway, while a man rode in the wagon, and comfortably smoked his pipe.

Chapter XVIII.

WIDOWS.

JAPANESE widows are debarred from no social privileges enjoyed during the life-time of their husbands; and they usually remarry as soon as a desirable opportunity is presented. Among the Chinese, widows wear deep mourning for three years after the death of their husbands. During that time they are not permitted to use cosmetics, and are restricted to a few jewels and ornaments. While she remains a widow, a respectable Chinese woman will wear no red garment, either useful or ornamental; and she always displays some peculiar style of head-dress, which proclaims to the world her bereaved condition. At the end of the legal term for mourning, she may remarry if she choose, although to remain single for the remainder of life is regarded as a very virtuous and honorable act.

Such a widow, who is steadfastly obedient to her husband's parents, and devotes her life to their comfort and to acts of worship, may have an ornamental portal erected to her honor after death; or, if she live a virtuous and obedient life until she is fifty years of age, the portal may then be erected, and she may herself enjoy the privilege of worshiping it. These portals usually stand in conspicuous places, are built of stone, and are inscribed, upon the

upright posts and the ornamental cross-piece, with the names and virtues of those whom they commemorate, and a few classical sentences in praise of chastity and filial piety. The emperor's permission to erect one of these monuments is always accompanied by a small sum of money from the imperial treasury, which forms the nucleus of a fund to which all the widow's friends and relatives are expected to contribute. When a sufficient amount is raised, the portal is erected upon some favorable spot, selected by the soothsayers, and is dedicated with religious ceremonies, conducted by some mandarin of low rank, appointed for the purpose by the authorities of the district.

Among the very few charitable institutions supported by wealthy Chinamen, are societies for the relief of poor widows. These are usually connected with the most popular temples, and the two or three of which I had knowledge through the missionaries were regularly endowed. There is a great deal of "red tape" about their management, and the entire amount received by any one widow is very insignificant—scarcely enough to keep the wolf from the door. If she have a son, her annuity ceases when he reaches the age of sixteen, otherwise it continues until her death, when the society meets the expense of her funeral. This charity is not always, however, bestowed upon the most worthy, for any vacancy in the list of pensioners is usually filled from the long line of applicants by casting lots before the image of the temple god.

From my knowledge of Chinese character I am

entirely satisfied that the expectation of personal profit in business, or in the field of letters and politics, has vastly more to do with the gifts of wealthy men to these institutions, than any real feeling of benevolence and sympathy with the unfortunate.

Among the upper classes the remarriage of widows is regarded as dishonorable to all concerned; but the fact that a widow costs less than a girl, and the wedding expenses are small, since custom admits of no display on such occasions, leads poor parents often to consent that their sons marry widows whose friends acquiesce in such an arrangement.

Sometimes a widow will be sold by her father-in-law to become the legal wife of a poor man, or the concubine of a gentleman. In this way a troublesome dependent is disposed of, and perhaps money procured with which to purchase a wife for a surviving son. Genteel families, however, despise any transaction of this sort, and prefer the trouble and expense of maintaining their widows to the disgrace of a remarriage.

However it may be in other Eastern lands, in India a Hindoo woman can not be said to have reached the *lowest depths* of degradation until she becomes a widow. Mohammedan widows may marry again, and enjoy the respect and confidence of their friends; but no respectable Hindoo woman can ever remarry, whether she be rich or poor, high or low in the social scale. Hindoo sacred law reaches its climax of cruelty in the rules it lays down for the control of a woman after her husband has died. She may be young and beautiful, she may belong to a wealthy and powerful

family; it matters not; custom is as relentless as death, and now it concentrates its weight of woe to crush her completely down. The very fact that her husband has died is a source of continued agony, for she is taught to fear that some neglect on her part, or some violation of caste-rules in the preparation of her husband's food, has brought down upon him the vengeance of the gods, and upon her a deep disgrace, with which her relatives and friends, even, do not fail to taunt her.

From the day of her husband's death she is known as a "jewelless woman;" for all her ornaments are at once removed, never to be worn again, and her rich garments are exchanged for others that are coarse and of sober colors. Her hair is either shaved close every few weeks, or left to hang in an unkempt mass upon her shoulders. She sleeps on no bed, but always upon the hard floor; her food is taken only once a day, and is of a coarse quality, generally what is left after the rest of the household have eaten. No marriage or religious festival is polluted with her presence. Every few days she must fast for twenty-four hours, no food or drink passing her lips during that time, no matter whether she be sick or well.

Usually the meanest drudgery of the household devolves upon her, and all parties show their respect and love for her deceased husband by treating her with the greatest contempt and harshness. Thus, however hard may be her lot as a wife, it is necessarily harder as a widow; and unless she rush into a life of shame, or end her misery by suicide, her

A HINDOO WIDOW.

entire existence is filled up by this "dull uniformity of woe"—there is no relief.

Mere children four or five years old, who have never seen their husbands, and have been betrothed

while still busy with their baby-toys, are widows all the same, and consequently subject, all through life, to these rigors. Patient submission is the only way in which they can hope to expiate their sins and have even a chance of a happy transmigration, or any thing but misery in the future state. By a willing and rigorous observance of all these austerities, a widow may lay up a great store of merit, not only for her husband, but for herself; while to neglect them, or to resist the cruel treatment of others, is but adding to her departed lord's torment in the world to which he has gone, and forever shutting the gates of happiness against her own soul.

If her husband had wealth, she derives no benefit from it His oldest male relative takes possession of the estate, and often the merest pittance is set apart for her necessities—the rest is divided among the husband's male relatives. If she have children, of course they are provided for, but she has no control over them or their property; all this is in the hands of their male relatives.

As has already been stated, many young widows, either by consent of their friends or by escaping from confinement, become nautch-girls, while some of the lowest classes remarry. Upper-class people usually adhere with all strictness to the sacred law, which is very explicit here. One sacred book says:

"It is unlawful for any [man] to take a jewelless woman, whose eyes are like the weeping cavi-flower; being deprived of her beloved husband, she is like a body deprived of the spirit.

"Nor must a damsel, once given away in marriage, be given a second time."

The Institutes of Menu lay down the law after the following fashion:

"On the death of their attached husbands, women must eat but once a day, must eschew betel and a spread mattress, must sleep on the ground, and continue to practice rigid mortification. Women who have put off glittering jewels of gold must discharge with alacrity the duties of devotion, and, neglecting their persons, must feed on herbs and roots, so as barely to sustain life within the body. Let not a widow ever pronounce the name of another man."

There is no hope of future happiness for her unless she "continue, till death, forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully practicing the incomparable rules of virtue which have been followed by such women as have been devoted to one only husband."

Even in Syria, where no religious law requires a widow to neglect her person, she often does it as an act of virtue. Dr. Jessup relates that

"A suddenly bereaved widow in a village near Mt. Lebanon refused to allow her house or her clothes or her person to be washed for more than a year afterward. It was her own peculiar method of mourning; but one is ready to believe that it proved effective, and drew around her a line of reserve which few would care to invade."

A Calcutta paper for 1874 says:

"The women of India don't seem to think life—their sort of life—worth much, and often not worth the having. The Bengal returns show that last year 1,112 women committed suicide. This is partly ascribed to the fact that there are women to be found in all parts of the country who saved their lives during the famine at the expense of their caste by taking food at the relief centers. These unhappy creatures are kept now by one man and now by another, and when all else fails,

they commit suicide. Many young widows, also, who are not allowed to remarry, have recourse to the same means of putting an end to their cheerless life."

The Lucknow *Witness* of October 29, 1875, summarizes an account of an inquest held in Calcutta about that time over the body of a Hindoo widow, who committed suicide to avoid the terrible mortification and disgrace to which she was condemned. She could read and write Bengalee, and left letters, which run as follows:

"I, Shrimati Kusain Kumari, possessing two government promissory notes of five hundred rupees each, do bequeath them to my sister Kadam. I have sold my jewels and bought these papers. I leave my neck-chain to my brother's wife, and all other possessions to my mother. What shall I say to other people? Where my mind is, thither I am going. What is the use of my living? It is not my intention to go astray, and what is the use of my life? The Hindoo religion is very bad in giving early marriage.

"Mother, I leave thee in sorrow! Forgive all my misgivings. I am going long before my time. Let no one grieve for me, for I am fated thus to die. There is no greater grief to any one than that of a Hindoo widow. I was only fourteen years and five months when I was married, and I am now only eighteen. Why has God made me a woman, and why should I suffer so much? On account of shame, which may hereafter befall me, I am giving up my life. I have not known happiness even one day since my marriage, and I am therefore giving up my life."

The most intelligent Hindoos recognize the evils of the present customs touching widowhood, and occasionally advocate a reform, as will be seen by the following editorial from the *Surya Prakash*, a Hindoo paper:

"Indeed, it is high time for the Hindoos now to introduce the custom of widow remarriages among themselves, even with

certain restrictions if necessary. The Hindoos can never enjoy peace of mind and happiness until they come forward to remarry their widows. Without this they will have to see their sisters and daughters committing the horrible crime of child murder. The Hindoos are not unaware that young widows resort to all sorts of drugs, vegetables, and minerals to cover their shame; and on whom, then, does the sin fall?

"The secret cause of the reformers's failure in their attempts to strengthen this wholesome and absolutely necessary custom is their smallness of numbers. They are outweighed by the heavier orthodox party. Again, the reformers generally act hastily and without firm basis, which enables their opposers to bring them down and crush with a high hand their futile attempts. The reformers should in a body arm themselves for action and act simultaneously. They should ask their community to argue the point with them on religious grounds, and should attain the height, not by a risky jump, but by slow and measured but sure steps."

"Orthodox" Hindoos are ready to go to any extremes to put the reformers down; and not unfrequently a struggle takes place between the two parties, like the following, recorded in another Indian paper:

"In Kheirwra, near Broach, a Banian widow has betrothed herself to a young man of her own caste. The event has created quite a *furor* among her relatives and friends, and the caste people of the village, and she apprehends danger to her life. She was a schoolmistress of the vernacular female school at Broach. Her mother has compelled her to quit the establishment, and now keeps her strictly under surveillance. Being about eighteen years of age, she is free to act for herself, and it is believed there is yet a probability of her being released from her present situation through the instrumentality of the collector of the district, who is to be appealed to for protection and support. She was on the eve of being transferred to the charge of the Ahmedabad female school, and the collector would do well to effect her release and transfer her at once. It would be dangerous for her to stay where she is, by all accounts. A safe opportunity only is awaited, I am told, by her people to put her out of the way."

The Brahmô Somaj seems to have done something toward reforming this particular evil; but its efforts are, I fear, too fitful, and its doctrine too much of a compromise with liberal Hindooism to result in any permanent good. "Young India" theoretically believes in the remarriage of young widows, and has made some attempts to reduce the theory to practice. In 1866 an association was formed in the city of Bombay, known as the "Widow Marriage Association." Meetings were held, lectures were delivered by educated Baboos, and Hindoos, Parsees, Mohammedans, and Christians united in their efforts to push the reform. For a time the association seemed to be making progress, as is evidenced by the following announcement in the Bombay *Argus* for December 1874:

"It affords us great pleasure to record the occurrence of a memorable event in the annals of Hindoo society of this city. A widow marriage amongst the Brahmins, the first of the four principal castes amongst the Hindoos, was celebrated on Wednesday last, the 18th inst., with all the *eclat* that the festive occasion deserved. A large number of invitations were freely issued in the name of the Widow Marriage Association, and there was an immense concourse of people of all classes and creeds present. This is the third marriage that has taken place since the establishment of the Association in the year 1866; and, considering the difficulties and the deep-rooted prejudices that beset the introduction of any social movement having for its object the well-being of the Hindoo community, the success, slow but steady, that has attended the labors of the Association is, indeed, deserving of all commendation."

The success of the movement was, however, but temporary. An opposition was organized by the orthodox Hindoo leaders, who became alarmed at the growing subversion of ancient manners and customs;

a vigorous appeal was made to caste prejudices and the national aversion to any change of customs, all of which was powerfully seconded by the religious superstition of the people.

Conservatism triumphed, and, late in the year 1876, the news came to us from reliable sources that the Widow Marriage Association of Bombay had entirely died out, and that all who were still living had gone back into the ranks of the orthodox with due acknowledgment and penance.

Chapter XIX.

SUTTEE.

THE practice of suttee originally grew out of the complete devotion of a faithful wife to her husband's happiness, which devotion was manifested by her self-immolation that she might be of service to him in the future state. The word suttee is an evidence of this fact, for it is an English corruption of the Hindoo word sáti, meaning "good woman," an especially honorable title bestowed upon the widow who voluntarily sacrificed herself upon the funeral pile of her husband. After a time this practice was commanded and encouraged by the Shasters, and thousands of unwilling victims, sometimes bound with cords or stupefied with drugs, were forced into the flames by the priests, who not only strengthened their influence over the people by such exhibitions, but also derived great pecuniary profit from them.

Until a comparatively recent date, this fearful rite has been practiced openly in India by all high-caste people. The ancient Vedas and the Institutes of Menu, which are second in authority, do not enjoin

this rite; but the Shasters and Puranas, which hold about the same relation to the Vedas that the Jewish Talmud does to the Old Testament Scriptures, recommend the flames of the funeral pile as the widow's sure road to eternal joy and peace. The following passages, selected from many similar ones translated by our missionaries from the Puranas and Shasters, will be sufficient for our purpose:

'If a woman who had despised her lord, or done what was contrary to his mind, should (even) from mercenary motives, or fear, or from a suspension of the reasoning power, die with her husband, she shall be purged from all crimes.

'As the snake-catcher draws the serpent from its hole, so she (no matter how great his sins), by burning, rescues her husband from hell, and rejoices with him.

"The woman who expires on the funeral pile with her husband purifies the family of her father, her mother, and her husband. If the husband be a Brahminicide, the greatest of all criminals, an ungrateful person, or a murderer of his friends, the wife, by burning with him, purges away his sins.

"There is no virtue greater than a virtuous woman burning herself with her husband.

"As long as a woman in her successive transmigrations should decline burning herself like a faithful wife on the same fire with her deceased lord, so long shall she not be exempted from springing to life again in the body of some female animal.

"Though he, her husband, have sunk to the region of torment, be restrained in dreadful bonds, have reached the place of anguish, be seized by the imp of Luma [the Hindoo Pluto, the god of the infernal regions], be exhausted of strength, and afflicted and tortured for his crimes, still as a serpent-catcher unerringly drags a serpent from his hole, so does she draw her husband from hell, and ascends with him to heaven by the power of devotion.

"If the wife be within one day's journey of the place where her husband died, and she signify her wish to be burned

with him, the burning of the corpse shall be delayed till her arrival.

"If the husband be out of the country when he dies, let the virtuous wife take his slippers or any thing which belongs to his dress, and binding them, or it, on her breast, after purification, enter a separate fire. A Brunhŭnŭ can not burn herself on a separate pile, but this is an eminent virtue in another woman.

"There are *thirty five million hairs* on the human body. The woman who ascends the pile will remain so many years with her husband in heaven.

"Dying with her husband, she purifies three generations—her father and mother's side and husband's side. Such a wife adoring her husband enters into celestial felicity with him—greatest and most admired; lauded by the choirs of heaven, with him she shall enjoy the delights of heaven while fourteen Indras reign."

Under the stimulus of such sacred promises as these, and urged by her friends, with but a few hours in which to decide the matter, as her husband's body must be burned in twelve hours after death, and terrified by the wretched fate to which custom and sacred law have assigned the widow who survives her husband, many a Hindoo wife, in the centuries past, has consented to be burned amid the imposing ceremonies prescribed for such occasions.

Since 1857 the burning of widows has not been permitted by the British Government in India, a heavy penalty being imposed upon all who participate in the crime. We have evidence, however, that it is practiced occasionally at the present time when the vigilance of the authorities can be eluded, or the parties reside in some remote district where

British law can not always be promptly enforced. The Madras *Times* says:

"Cases of *suttee* still occur in Central India and Rajpootana in out-of-the-way villages. On the 22d of March, 1875, the rite was performed by the family of a money-lender in a village thirty miles from Bikaneer. The Maharaja sentenced the principal abettor to ten years' imprisonment in irons and fined the village two hundred rupees. Occasionally attempts are made to evade the prohibition by more or less irregular imitations of the old custom. Naturally such attempts are made mostly in remote places at a distance from responsible officials; and it is noticeable that they are apt to occur among the lower castes, whom one would scarcely suppose to care for such matters. Seemingly they do so from an ambition to imitate the higher castes and an idea also of rising in the scale of being in a future stage of existence. The general outline of such cases is that, after the funeral pyre has been left more or less burnt down, the widow slips away from her house, perhaps under pretense of going for the customary purification by bathing after a death in the family, and seats herself on the smoldering heap. Insufficient as the fire then is to consume her, it is enough to ignite her clothes and lead to her death, then or afterward, from the burns inflicted, unless she is discovered and rescued immediately, as sometimes happens. But in such cases one or more persons of the family are often abettors beforehand, or they become so at the time; for on coming up and finding the widow scorched, they dread withdrawing her then, and would probably rather add fuel to the fire to complete what they regard as an act of religious merit."

In the early part of 1864, Miss H. G. Brittan gave an account of a suttee that took place only about thirty miles from Calcutta:

"The very young wife was persuaded and threatened by her husband's friends till she reluctantly consented to be burned with his body. They soon told it about among the Hindoos, but did not let one English person know of it. When the evening came there were more than a thousand persons present to see this young girl burn to death. She mounted the pile, but when she began to feel the scorching of the flames,

she could not bear the pain, and jumped off. It is considered that a woman disgraces herself and her family when she does this. She was thrown back again on to the flames, but after a few minutes, with dreadful screams she again threw herself off. Then she lay on the ground rolling about in the greatest agony, and not one of the crowd would give her the least help, until she died in a few hours. The police are now out after the men who participated in the terrible crime."

A case of widow burning occurred at Cawnpore in 1870, but the relatives who induced the woman to commit the act were sentenced to seven years' imprisonment, and the spectators to three years. The Lucknow *Times* gives an account of a case of suttee which occurred in Oudh early in the month of April, 1875:

"Khera, a small hamlet fourteen miles south of Sundeela, was the place, and Belassee, the widow of a Brahmin, was the person. She was encouraged and assisted by her relatives, even if they did not instigate the deed, and the village authorities made but slight attempts to prevent it. After the usual ceremonies of bathing, anointing, and adorning, in lack of wood, a large pile of dried dung was heaped up, and in it the woman sat, with the corpse of her husband in her lap. Straw, ghee, and other materials, were added to the funeral pyre. She herself applied the flame handed her by her nephew, and in a short time all was over. Suffocation doubtless ensued very quickly, but it was about three hours before the whole was reduced to ashes. All the relatives of the victim, and the authorities of the village, have been arrested, and will doubtless be dealt with in a manner to deter others from similar barbarities."

Another of the India newspapers, the *Pioneer*, of date July, in the same year, has this item:

"Suttee was performed recently in a village of the Azimgurh District, Pergunnah Secunderpore. A Kulwar, who had a great reputation as a strict Hindoo, died, leaving a young widow and one child. The widow first tried to starve herself and the child, but finding this process too slow, or too open to

observation, she secretly accumulated a great heap of straw and wood, placed a charpoy on the heap, lay down with her infant in her arms, and set fire to the straw. No one appears to have had the faintest intimation of the wretched woman's purpose. The Superintendent of Police was on the spot in a few hours, and set on foot a strict inquiry, the result of which was that the woman was ascertained to have acted entirely without the knowledge of any one; indeed, it was shown to be impossible that she could have had any aid, as she had no friends in the village. From the husband's character for fanaticism, it is conjectured that she may have been acting on some expressed wish of his."

Early in the present year (1877) three wives of a distinguished Hindoo prince—Jung Babadoor, of Nepaul—were burned with his dead body. This wholesale sacrifice has revived the popular interest of Great Britain in the suttee, and both the home Government and the Government in India, are now discussing the ways and means for rendering such occurrences forever hereafter impossible.

In China, widows who perform suttee may have their names written on the general tablets of a temple which they choose; or, if their relatives are willing to meet the expense, a special tablet may be erected to their memory. Sometimes an imperial edict gives permission to such a widow's relatives to erect a stone portal in honor of her exalted virtues. It is, therefore, not an uncommon thing for widows, and girls whose intended husbands have died before the marriage-day, to take their own lives.

Chinese suttee is never performed by burning. A fatal dose of opium, or of some more active poison, sometimes does the work; or the willing victim drowns or starves herself. The most heroic, and

consequently the most popular method, is by hanging, in the presence of a large assembly of relatives and friends, all of whom are honored by the event. Poverty, friendlessness, ill treatment, or an attempt on the part of a father-in-law to sell a young widow for a wife or a slave, are causes which impel many to commit "meritorious suicide," as it is called.

"In one of the cases which occurred in Foochow, in 1860, the inciting cause why the young widow decided to kill herself by public hanging was that a brother-in-law insisted that she should marry a second husband. On her refusing to do it, he insinuated that the only way for her to gain a livelihood, in the indigent circumstances of the family, was to become a prostitute. This unkindness maddened her, and she resolved to commit suicide. She appointed a certain time for its accomplishment. On the morning of the day designated she visited a certain temple erected to hold the tablets and perpetuate the memory of virtuous and filial widows. She was borne to and fro through the streets, seated in a sedan carried by four men, dressed in gandy clothing, and holding in her hand a bouquet of fresh flowers. After burning incense and candles before the tablets in this temple, accompanied with the usual kneelings and bowings, she returned home, and in the afternoon took her life, in the presence of an immense crowd of spectators.

"On such occasions it is the practice to have a platform erected in the house of the widow, or in the street before it. At the appointed time she ascends the platform and sprinkles some water around on the four sides of it. She then scatters several kinds of grain around in the different directions. These are done as omens of plenty and prosperity in her family. After being seated in a chair on the platform, she is generally approached by her own brothers and by her husband's brothers, who worship her. When every thing is ready she steps upon a stool, and, taking hold of the rope, which is securely fastened to a high portion of the platform or the roof of the house, adjusts it about her own neck. She then kicks the stool away from under her, and thus becomes her own murderer.

"Formerly, certain officers of government used to sanction the self-destruction of widows, not only by their presence on the occasion, but also by their taking a part in the worship. Once, it is related, a woman, after the honors had been paid her, instead of mounting the stool and adjusting the rope about her neck and hanging herself, according to the understanding, suddenly recollected that she had forgotten to feed her hogs, and hastened away, promising to be back shortly, which promise she omitted to keep. Since that cruel hoax no mandarin has been present at a suttee at this place."*

While walking the streets of Shanghai, one day, in company with a native teacher, I noticed signs of a festival in a certain first-class house. Banners and streamers and fancy lanterns adorned the entrance, and when, attracted by the music and evident excitement of the crowd, we made our way to the interior, we saw that a feast was in progress. The guests were evidently dignified and influential men; indeed, some of them were known to be such by my interpreter. A man who seemed to be a sort of master of ceremonies, and who, strange to say, manifested a degree of pride in showing the foreigner about, conducted us to a large room adjoining the reception hall, where lay the dead body of a young woman on a sort of bier, surrounded by flowers, cooked food, and various other articles, which it would be impossible for me to enumerate. During the hasty glimpse which we were permitted to take of this room, we saw that not only the corpse, but the thirty or forty women who were there, were arrayed in the richest and most showy attire, and every-where about the place there were signs of merriment and rejoicing. An explanation of the scene was given by our conductor, who

* Doolittle's "Social Life of the Chinese," Vol. I, page 109.

informed us that the dead woman had been the widow of a deceased son of the household, and had just conferred great honor upon her large circle of relatives by committing meritorious suicide!

The *Overland China Mail* gives an account of a meritorious suicide which was lately committed at Foochow Foo. It seems that a young lady, an inhabitant of that city, who had the misfortune to be left a widow while yet in her teens, was urged by some injudicious relative to enter again into the bonds of wedlock. The thought thus suggested of supplying the place of her late husband was so repugnant to her feelings that, in order to escape from the persecution of her advisers, she determined to "ascend to heaven on the back of a stork," or, in other words, publicly to commit suicide.

Having arrived at this determination a day was fixed for the ceremony. Early on the fatal morning the lady, dressed as the Queen of Heaven, and surrounded by a large following of admiring relatives and friends, started from her late husband's house in an open sedan chair, for the scene of her self-inflicted death. By the way she visited her parents to bid them farewell, and stopped occasionally on the way to taste the viands which were placed at intervals by the side of the road, as at a funeral. On arriving at an open space at the back of the Hai-chaou temple, she mounted on a scaffolding, which had been erected for the purpose, and, having bowed to the vast crowd which had assembled to witness the proceedings, she cried with a loud voice, "Heaven, and earth, and my friends! I am quite satisfied to

die in this manner." Having said this she stepped on a chair on the platform, and thrust her head through the noose of a red cord, which hung suspended from a cross-beam above her. At the same moment a red cloth was placed over her head and face, and then, without the least hesitation, she jumped off the chair. Death was almost instantaneous, and she expired without the least apparent struggle.

Unfortunately the effects of this young lady's self-devotion did not end with her life, for so deep an impression did her conduct make on some boys who had witnessed the spectacle that they amused themselves on the following day by making believe to follow her example. By a misadventure, while one of them was adjusting the rope round his neck, his playmates ran off, and on their return he likewise had "ascended to heaven on the back of a stork."

Chapter XX.

DEATH AND FUNERAL CEREMONIES.

DEATH is seldom regarded as a welcome messenger, and his coming is especially terrible in heathen lands. Christianity robs the monster of his sting, and crowns the believing soul a victor in the last struggle; but heathenism helplessly surrenders its votary to the unrestrained cruelty of the foe, no hope of mercy, no power to resist, only a blind "submission to the inevitable." Christianity throws a soft and peaceful light over the grave, but heathenism abandons it to "the blackness of darkness forever." Hence, the close of an Eastern woman's life is in perfect keeping with the long and mournful story I have attempted to relate in these pages.

The Orientals have no knowledge of the true nature of disease, and consequently make but an imperfect use of even the few valuable remedies they have discovered. Charms, superstitious rites, barbarous treatment, vile medicines, and foolish religious ceremonies are the invariable accessories of a sick room, and frequently insure a fatal termination, which nature, if left to herself, would have averted.

The solemnities practiced by the Japanese at death are very numerous, and some of them are even beautiful and full of meaning. The wealthy spare no expense in funeral ceremonies. The coolies, who

assist at the residence or have charge of the cemetery, the professional female mourners, the poor of the neighborhood, and the officiating priests are all generously remembered in gifts of money and valuables, while a sumptuous feast awaits the return of the guests from the grave.

When a woman dies she is arrayed in her best garments and adorned with her most valuable jewels; her hair is elaborately arranged, and her face is painted with the most scrupulous care. Her obi, or girdle, is wound as tightly as possible about the waist, and tied in a peculiar knot in front, after the fashion of a widow.

So far as funeral ceremonies are concerned, there is but little difference between the death of a man and that of a woman. If the body is to be buried it is placed in a huge earthern jar, which is a most wonderful specimen of the artisan's skill, in a Japanese sitting posture, with the head bent down and the arms crossed on the breast. Missionaries and natives with whom I have conversed on this subject speak of one final and most singular custom. Just before the cover is securely bound upon the mouth of the jar, an old woman, who is either a member of the family or an attendant, steps forward, and places between the folded hands of the corpse a small paper package, containing a piece of the umbilical cord which united the dead person to the mother at the time of birth, and which has been religiously preserved during all the years of life. This custom is observed as significant of the successive births of the soul in the transmigrations of the future

state, as well as a declaration of the spirit's emancipation from the power which has destroyed the body.

In the grave the corpse is always placed with its head to the north and its feet to the south. A Japanese cemetery is always in some retired spot, and is usually a well-kept and pretty place. Nearly every grave has a head-stone, and some are even adorned with costly monuments. Public ceremonies are performed in these cemeteries on certain days in each year, and during the *Feast of Lanterns* they are lighted up at night with a profusion of many colored lanterns, giving them a strange but pleasing appearance. In passing a cemetery at night I seldom failed to observe one or more lights burning over some new-made grave, a custom, the real significance of which I could never ascertain.

The tombs of royalty and of noted men and women, which are usually in the neighborhood of temples, are furnished with lanterns or lamp-posts of stone or bronze inscribed with the virtues of the departed, and often very costly. No traveler in Japan fails of a visit to the tombs of the Tycoons in Yeddo, the most interesting and costly structures in all the empire, where worship is daily maintained by the priests set apart for the purpose, and to which the highest and mightiest of the realm have, until recently, been accustomed to repair at stated times for religious observances.

Cremation is practiced in Japan, especially by the poor. The ashes are deposited in jars and vases of earthenware, or, by the wealthy, in vases of bronze, which are sometimes kept in houses or

temples, but oftener left standing in the cemeteries, or placed in the family monument. Crematories are not common, but are occasionally seen, and some of them are very skillfully constructed. The corpse in a coffin is placed in the furnace, and the fire is lighted by some near relative of the deceased. The materials are abundant and highly inflammable, and the body is soon reduced to a heap of ashes. One ceremony of this sort, which I had the curiosity to observe, the cremation of a woman of rank, was quite enough, and indeed I could not remain until the close, as the body was more than two hours (an unusually long time in being consumed.

Funeral ceremonies among the Chinese occupy much time, and among the wealthy are elaborate and expensive. The principal ceremonies are the same every-where, but the numerous details depend upon the locality, the religion adopted by the family (whether Buddhism, Tauism, or Confucianism), and the amount of influence exercised over them by the fortune-tellers. It would be useless to attempt a full description of these customs; we will therefore content ourselves with a brief reference to a very few of them.

Coffins are frequently purchased by men and women while they are in perfect health, and are kept where all visitors can see them and admire the workmanship, which is often very elegant and expensive. An affectionate son can scarce afford his father and his mother a greater pleasure than by making them a present of the coffins in which, finally, they are to be buried. Most of the observ-

ances at the time of death, and in connection with funerals, have reference to the fact that the spirit of the departed must be honored and made comfortable, else it will exert an evil influence over those who survive. Fear of personal inconvenience or harm has more to do with a Chinaman's lavish expenditures in ceremonies and in frequent feasts, when a relative dies, than feelings of love or reverence.

When the traveler first reaches Shanghai he is surprised at the myriads of grave-mounds, which literally cover the face of the country. In every field and garden outside the city as far as the eye can reach, these mounds are seen. They must never on any account be disturbed; and the entire system of ancestral worship, so closely interwoven with every phase of Chinese life, stands jealous guard over them. This is the great hinderance to internal improvements, such as railroads and telegraphs, which foreigners would gladly build at their own expense, if native superstition could be overcome.

Chinese coffins are made of plank six inches thick. The most costly are of ebony or some rare fragrant wood, and are elaborately carved. When a person dies the body is placed in the coffin on a bed of cotton, and a large quantity of quicklime is sprinkled upon and around it. The lid is secured by strong nails, and by cement in the groove, so that no smell can escape, after which the entire coffin is thoroughly painted or varnished. The body is thus kept in the house until the priests or soothsayers announce the proper time and the proper place for interment.

Among the wealthy such coffins are placed in the great hall of the mansion, or in the chapel or shrine which contains the ancestral tablets of the family, and where incense is burned daily. It is no uncommon thing for bodies to be thus detained in the house for one year, or even longer, before burial. So indifferent are the Celestials to the presence of death, that, where the house is small, a coffin will be placed in this manner in a room constantly occupied by the family. I have repeatedly (in company with missionaries or native teachers), on entering a dwelling, seen a coffin, containing the remains of some departed member of the household, sitting in the corner with both children and adults lying asleep upon it; and in one instance the entire family was using the coffin for a dinner table, with the utmost indifference, and seemingly no prejudice to the appetite. Dr. Blodgett relates that he often visits a native member of his Church, and spends the night in his house. He is invariably put into a room to sleep where stands the coffin of the man's father, who has been dead about ten years.

When the proper time for interment arrives the procession is formed. My friend and I met one of these funeral *corteges* in the streets of Han-Kow, a city of three million inhabitants, situated six hundred and fifty milles up the broad Yank-tsee River. It was so extensive that we were obliged to stop in the narrow street while it passed. The deceased had been the favorite wife of a prominent official, and the display was, of course, on a scale compatible with his dignity. There was an extensive offering

of money, sedan chairs, shoes, lanterns, horses, and innumerable articles for every-day use, including several suits of clothing, all made of gilt, and tin-foil and colored paper, to be burned on the grave for the use of the departed spirit; for while it is considered a moral impossibility to cheat a Chinaman when he is alive, no sooner is he dead than his relatives combine to deceive him by sending after him sham articles of all sorts, for his comfort and amusement in the spirit world. Following these was a large quantity of cooked food, borne in baskets, to be first spread out at the place of burial, for the delectation of the spirits supposed to congregate there, and then, with true Chinese prudence, returned to the family residence to serve as a substantial funeral banquet for the invited guests.

After these came ten Buddhist priests, with shaven heads and yellow robes, and immediately following was the coffin, made of massive Chinese ebony, elaborately carved and gilded, slung upon bamboo poles resting upon the shoulders of ten coolies. Perched upon the top of the coffin was a large white stork, emblematical of the belief in the transmigration of souls. Then came the hired mourning women, robed in white (the Chinese emblem of mourning), some walking and some riding upon wheelbarrows, but all, at regular intervals, plucking their hair, beating their foreheads, and howling at the top of their voice, with the evident intention of giving the relatives the worth of their money. Last of all came a few officials, with the husband and other members of the family, seated in closed

chairs, and escorted by a company of grotesque-looking soldiers.

Every few yards the procession would halt, when a large quantity of fire-crackers would be discharged and the gongs would beat with a din sufficient to drive any body but a Chinaman crazy. All along the route, women and children and shop-keepers were swinging their hands and making hideous outcries to frighten on the spirits lest they should stop to trouble them and injure their business or destroy their health. The whole affair was incongruous in the extreme, and really painful to one who is laboring for the Christianization of this superstitious race.

While an American merchant and myself were taking an evening stroll and admiring the beautiful scenery outside the city of Foochow, in the month of October, 1873, our attention was attracted by a group of natives among the tombs on the hill-side below us. We descended to the spot, and found a hundred or more men and women sitting and standing about, drinking tea and smoking, in which we were politely invited to join them. All seemed very social, as if on a picnic or pleasure excursion. Near a shallow grave stood a plain coffin, which they said contained the remains of a woman who had been dead some months. When the exact moment arrived for the fortunate interment of the deceased (the moment long before selected by the sooth-sayers), the coffin was lowered into the grave. Numerous ceremonies were observed at this point (utterly meaningless and absurd to us), and very great care was taken to have the coffin placed in a

certain prescribed position, determined by a compass and some elaborate calculations made by a geomancer who conducted this part of the performance.

As night was approaching, candles were lighted, incense sticks were set burning all about the filled grave, and the hired mourners began their unearthly screams and moans. On a cloth spread at one end of the grave wine and cooked food in abundance were placed, after which all but a few men, who were appointed to watch the place until the incense had been consumed and the food could be safely removed, took their departure. The chief man informed us that in three days they would return in bright colored garments, and burn mock money upon the grave and worship the departed spirit.

At a funeral in the region about Shanghai, where the country is flat and liable to overflow, the coffin is place upon the ground, and, at a proper time, a covering of sun-dried brick is built over it, after which a huge mound of earth is heaped upon it, which soon becomes covered with the rank, coarse grass used by the bakers for fuel; so that here, as in Christ's time, the uncertainty of life finds its illustration in "the grass which to-day is, and to-morrow is cast into the oven." In other parts of China the dead are buried as with us, but usually upon hill-sides, where the soil is least valuable.

At Foochow and Canton the most fashionable form for a grave and its surroundings is what is called by foreigners the horseshoe pattern, from its general resemblance to a horseshoe. It is also called the Omega grave, from its resemblance to the Greek

letter Ω. These tombs are seen on every hill and mountain-side, and always in a pleasant place, commanding, if possible, an extended and attractive view; for spirits have the reputation of connoisseurs in landscapes, and are, therefore, well pleased with such attentions. The Omega grave is built of stone, or of cement resembling stone, with the coffin deposited in the center and covered with a peculiar cement, which, in a few months, becomes as hard as the original rock itself. At certain times all such tombs (scattered here and there, as the Chinese have no regular cemeteries) are carefully whitewashed, which gives the country the appearance of being covered with numerous deserted towns and hamlets. The rich spend large sums of money in erecting these mausoleums and in embellishing them with costly tablets in honor of the dead, as well as stone images of dragons and demons placed to guard the sacred spot.

The bodies of the poor receive no such attention. For want of land upon which to bury them, the coffins are often carried out of the city, and dropped in an open space, and left to decay, unless the authorities in some way dispose of them. In an hour's walk about any Chinese city, hundreds of such unburied coffins may be seen — sometimes with a thatched roof built over them, or a rude mud wall around them, but more frequently entirely unprotected. By the side of the low hovel of some field laborer, between the rows of vegetables in a garden, or along the bank of a canal, they shock the traveler, and testify to the wretched state into which the poor classes of this over-populated country have fallen.

The practice of cremation would be an untold blessing to China, and an infinite relief to the sensibilities of all travelers who visit her shores. But all efforts in that direction are steadily opposed. For miles and miles in every direction the hills about a large city are one vast charnel-house, where the countless dead of past centuries are sleeping, while the hearts of the living are filled with fear lest their restless spirits should return to bring evil and suffering upon those who have taken their places in the affairs of life. Hence the costly system of ancestral worship and sacrifice to departed spirits, which hangs like a dark cloud over all the land.

To die upon the banks of the Ganges is the great desire of a faithful Hindoo; and those who reside at a distance from the sacred stream, often, as old age approaches, or in the first stages of disease, make their way to the holy city of Benares, or to some other town upon the river, and take up their abode, waiting patiently for the Holy Mother Ganges to receive them. Women are granted this privilege as well as men; and in any morning walk in or about a city situated upon the Ganges, sick persons of both sexes may be seen with feet immersed in the purifying waters, and a few friends awaiting the moment of dissolution.

But little attention is paid to a Hindoo woman when she is ill, and that little usually consists of the practice of such heathen rites as render her physically more miserable, and spiritually a prey to despair. She is not permitted to suffer and die upon a bed in her own room, for fear of the evil which might pos-

sibly result to the household, but is laid in the open court, or in some place especially provided for the purpose. Since no physician can approach her, and all medical advice can only be given through a third person, but little is done for her relief; and unless nature overcome the disease, she must die. When it is once settled in the minds of her friends that she will die, she is often neglected and left to her fate like a brute. A lady in Calcutta writes:

"Not long ago a pupil died, after a long illness. It made my heart ache to see this poor woman, week after week, lying on a damp, cold veranda, burning with fever, sometimes quite delirious. One night they had taken her out of the house three times into the middle court, and laid her in the bitter cold, under the Tulsee-tree they worshiped, thinking she was breathing her last. She was so weak and exhausted with her cough and fever I supposed she had fainted. I found her lying in the veranda on a small mat, with nothing but a very fine sarree on. They would not take her into the room and put her on the bed for fear she would die there. I went up to her, touched her hands, and pushed the hair off her forehead. She opened her eyes and recognized me, but did not speak. I insisted on her mother taking her in, which she did at last. Mrs. Page, one of our missionaries, asked her if she believed in Christ. She said, 'Yes.' When we were going she said, 'Pray for me.' When asked if she would like us to pray with her, she looked very much pleased and said 'Yes.' We knelt by her bed, and offered a short prayer, which she tried to repeat in her feeble voice. She again asked us both to pray for her when we went home. She was so low we did not think she would live the night through, but she lingered till the following Monday night. We saw her last on Tuesday, and had every reason to believe she had placed all her hopes in Christ, and had no faith in her own religion."

Another lady says:

"Last week, as I went into a native house of the better sort, I heard a moaning, which proceeded, as I found, from a

poor woman lying on the outer floor, with nothing under her but a piece of matting. She was dying of cholera, but there was not a creature in sight. I went on through a half-open door, and there sat a man eating his rice. I asked, 'Why is that woman left alone?' He said, 'She is dying.' I went still further, into the woman's court, and asked a woman the same question. She said, 'She is given over.' I was so shocked that I insisted she should go and stay with her. I left her there, but do not doubt that she went away as soon as my back was turned. The next time I went I inquired for her, and was told that she died soon after I left, and was immediately burned."

If her home is near the Ganges, and her friends are decently attentive, when a sick woman's last hour approaches, she is placed on a charpoy (light bedstead) or on a sort of bier, and covered with a clean sheet; the bier is raised upon the shoulders of four coolies, and, accompanied usually by her eldest son, she is hurried through the streets, or across the country, to the bank of the river. I have seen such little processions when no care was taken to insure the comfort of the sick person, who was jolted from one side to the other of the bier, with face exposed to the hot sun, and bitter moans rising above the monotonous carrying-song of the bearers.

Arriving at the bank of the stream, she is assisted to perform certain ceremonies, and then her feet are immersed in the water, while her body lies in an uncomfortable position, with her head as nearly as possible to the north. Her lips are occasionally wet by the muddy water of the river. If her family is wealthy she may be placed under a rude shed erected at the water's edge, and a priest will perform *poojah* during her last moments. It is seldom that many friends are present at such a time. The

husband is often glad to get rid of a useless wife, and perhaps is making arrangements to supply her place with another. A dutiful son remains with his mother until the last. If she is a long time dying the son will frequently hasten the closing scene by filling her mouth and nostrils with the mud of the river. Murders of this kind are forbidden by British law, and the river police are very active in and about the large cities, but still there is ample evidence that the practice has by no means ceased.

For a woman to survive, after having been carried to the river, is regarded as a deep disgrace. To be rejected by Mother Ganges is a thousand times worse than widowhood. Only a large sum of money can restore such a one to caste, and wipe out the reproach thereby thrown upon her family. Sometimes a sick woman will be kept for days, with the lower part of her body immersed in the water, all food denied her, and only one or two hired coolies left to watch her. Miss Brittan gives an account of an aged Hindoo mother who was thus exposed by the river bank for thirteen days, fed only with a little milk; part of the time without shelter from the rains, and part of the time screened from alternate drenching showers, or fierce heat of the sun, by a slight canopy of mats. For a large sum of money the Brahmins allowed the old woman to return, and her friends to retain their caste, notwithstanding the odium fastened upon them by the refusal of the Ganges to receive one of their number.

If a woman dies at a long distance from the

Ganges her body is burned, and the ashes afterward carried and cast into the sacred stream. But if she die within easy reach of the river, her body is wrapped in a clean white cloth, placed upon a bier, and, followed by her son and perhaps a few other male relatives, is borne swiftly to the burning-ghat, the bearers shouting at every step, "*Ram, Ram, sat hain*—Ram is true!"

The burning-ghats of the larger cities are places which curiosity will impel every traveler to visit, notwithstanding the revolting spectacle there presented and the sad recollections of the place which are sure to annoy him afterward. The burning-ghat which I visited in Calcutta is a smooth place from which steps descend to the water, the whole being surrounded by a high wall. In Benares the burning-ghats are simply square spaces on the bank of the stream, with temples and shrines surrounding them on three sides, and broad steps leading to the water on the fourth. Here wood, clarified butter, pitch, oil, and every thing necessary to consume a body are kept for sale. The word *ghat* simply means a landing place, and is applied to all regularly constructed approaches to the water.

I witnessed cremation in Calcutta, Benares, and Cawnpore. The body is placed upon a pile of wood; clarified butter, pitch, and other inflammable substances are poured over it, and the nearest male relative sets fire to the whole. When the body is consumed the ashes are gathered up, and, with more or less religious ceremony, are cast into the river. Sometimes the body is thrown into the water when

only half consumed, and becomes food for the fishes and the vultures.

Bodies of young girls are usually brought to the burning-ghat thrown over the shoulder of a servant, or some poor man employed for the purpose, and unattended by a single relative. In such cases, the servant often simply blackens the face of the corpse with a bunch of burning straw, and then casts it into the stream. This avoids the expense of a funeral pile, and is deemed quite sufficient for a female child. British law forbids the casting of dead bodies into the rivers, but it is impossible to prevent it altogether, or in every case to detect those who set the edict at defiance. The river police are expected to sink all bodies found floating, and to keep a close watch upon the ceremonies of the burning-ghats. When sailing up the Hoogly we frequently saw dead bodies floating in the stream or stranded upon a sand-bar, but always surrounded by a flock of vultures, which soon left nothing but the ghastly skeleton to tell the tale of heathen superstition and woe.

Hindoo mothers often sincerely and bitterly grieve for their departed daughters, but usually there is little real sorrow in a household when a female member, either old or young, is removed by death.

The Mohammedans treat their sick women with a show, at least, of consideration, although custom will not permit the physician's skill to be fully exercised; and when dead the body is adorned with a new garment (no coffin is used), surrounded with flowers, and then buried with appropriate ceremonies.

The Parsees of India place their dead upon the tops of high towers, where the vultures eat the flesh, and the bones drop into a common receptacle beneath.

The heathen woman's life is usually one of almost unmitigated bitterness, and her death the terrible culmination of despair. An American lady relates the following conversation, which she recently held with a Hindoo woman:

"'And you are getting old; your turn to die is coming,' 'What of it! They will take me up and carry me out and lay me down by the river and burn me up, and that is the end of me!' 'No, not the end of *you*,' I said; 'they can not burn *you* up.' 'Then what?' she asked, with rather a credulous, sarcastic air. 'You will drop your body, as you lay off your clothes, and that of you which is glad and sorry will live on.' 'What am I going to do when I am only a handful of ashes?' she replied, with a poorly concealed sneer. I said, 'The Lord *my* God, who made all these trees, made you; and when he pleases, you have got to die, and all the idols in Mana Madura can't help it. Are n't you afraid to die?' 'No; why should I be afraid?' 'But,' I replied, 'you will be afraid as soon as you once think that perhaps, very possibly, you may, after all, not *vanish* while you are dying.' She began to look incredulous, and, having satisfied herself that no one was listening, she said, 'How do you know what people are going to do after they are burned to ashes?'"

God grant that the timid inquiry of this poor Hindoo woman may soon become a universal and clamorous appeal, to which Christendom shall respond by carrying to every benighted soul the light and truth of the Gospel of the resurrection!

Chapter XXI.

WOMAN'S FOREIGN MISSIONARY SOCIETIES.

AS an appropriate supplement to the foregoing sketch of woman's life in the Orient—a life most intensely interesting in all its sad and various phases—I purpose to place before my readers God's remedy for her degradation and misery; to show that holy influences are already at work, through the faithfulness and skill of American Christian women, by which the black cloud of heathen superstition shall be lifted from the households of the East, and the Sun of Righteousness, with its fadeless light of intelligence and equality and purity and spiritual joy, shall dawn upon them!

The Gospel of Jesus Christ is eminently a gospel to woman. It affirms her claims and defends her rights with a sympathy and persistency which knows no defeat. Before its divine power, social abuses, which, in the name of religion, have crushed her to the earth and held her there, disappear, and justice and equality and love foster her graces and stimulate the development of her higher nature. For example,

Christianity recognizes the fact that woman's happiness, as well as her intellectual and moral maturity, are dependent, to a very great degree, upon the purity of the marriage relation; so it throws around that relation the safeguards of divine law, forever banishing from the sanctified household those twin demons of heathenism, adultery and divorce, and establishing in their stead the royal rule of chastity. Jesus Christ, in commenting upon the great law of personal purity—"Thou shalt not commit adultery"—said: "Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery."

History affirms—and no enemy of Christ can successfully gainsay it—that just in the proportion that Christianity has triumphed in any land, and its pure principles have been made the basis of all social law, woman has been elevated and refined, and has become the exponent and inspiration of true

virtue; also, that intellectual culture which, when arrayed alone against vice and social corruption, has always been defeated, when joined with a pure faith which leads to a saving knowledge of Christ, has always triumphed and fully emancipated woman as well as man from the bondage of ignorance and bigotry.

David Dudley Field, who has recently visited the East in the interests of international law reform, and who certainly can not be charged with being partial to Christian mission work, said in a late speech to his legal and commercial friends of New York City:

> "In closing this sketch of my tour of the world, I wish to say a word on the value of our missionaries abroad. Until I went, I had no idea of the value of these self-sacrificing men and women of God. Now I think that if, as a nation, we spent on them a part of the money we spend on foreign embassies and ministries, we should receive much greater benefit for the money used."

Indeed, any honest and thoughtful man who has visited the Orient can not but add his testimony to that of this learned jurist in praise of the great and good work which has been there accomplished, especially by our American missionaries.

Always the practical advocates of thorough learning, as well as social equality and the highest principles of Christian virtue, their influence rests like a benediction of joy and peace upon all with whom they come in contact. Their very lives and household economy exert an influence over the natives, the good effects of which are often seen even before they are permitted to proclaim with their lips the

glorious message of salvation they have been commissioned to bear.

Until within a few years, missionary efforts to reach the women of the East have been comparatively unavailing. And yet they must be reached, or mission work can have no permanent success in those lands. Human society depends upon woman for its moral tone. Her position and power in the social system are too significant to be ignored by those who would reform that system. If woman goes downward, and becomes the creature of ignorance and superstition, the entire community or nation is dragged after her—there is no help for it. Satan knows her power, and his aim is more and more to degrade and pollute her. Christ knows her power, and all the resources of his kingdom are concentrated upon the work of elevating and purifying her. Heathenism insists upon her becoming, and forever remaining, man's helpless, trembling slave; Christianity breaks her bonds and exalts her to be man's equal and trusted friend.

Bishop Edward Thomson wrote:

"Oriental idolatry has touched bottom. As I stood in the holy city of Benares, every sense disgusted, and every feeling merged in indignation, contemplating the stupidity, the odiousness, the obscenity, the discord, the beastliness of that center of pagan worship, I thought, Surely it can get no lower without opening the mouth of hell. I exclaimed within myself, 'Almighty God! to what depths of darkness and depravity are thy rational creatures capable of descending, when they turn away from the revelation of love and mercy!' As I looked upon a Fakir seated by the Ganges, naked, haggard, worn to a skeleton, and covered with ashes, I thought I knew what it is to be damned."

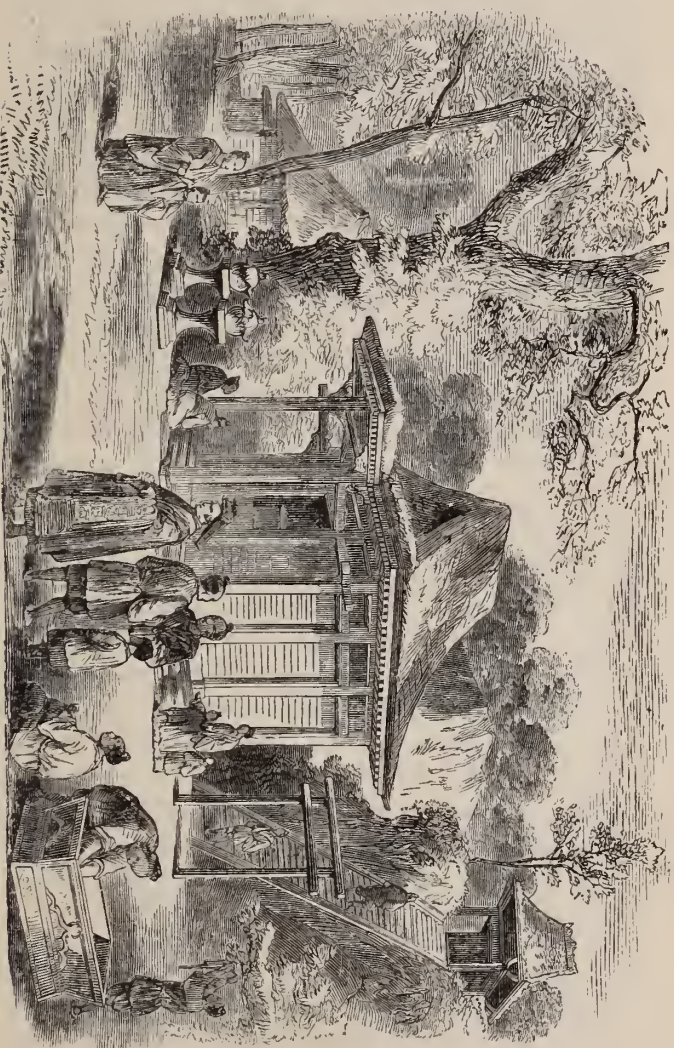
But woman, more than man, perpetuates that idolatry. In China and India, as is too often the case in this country, religion is largely left to the women. The majority of strict worshipers in most heathen temples are women. As we have already seen, even the rigid rules of seclusion among the upper classes must yield to the demands of idol worship; and the family priest may look upon a secluded woman's face, and she must be borne in her closed chair or palanquin at certain times to worship at the shrine of her choice. Crafty priests are much more successful in working upon the superstitious credulity of women than men. The most impressive and suggestive sight one witnesses in a heathen temple is that of the poor ignorant mothers, who carry their children to the altars and shrines, teaching them to lay offerings before the idols, and to prostrate themselves in unavailing prayer. So thoroughly is this duty impressed upon the young mind that the child is a stubborn, unyielding idolater while still under his mother's watchful care, and before any outside influence, however good, can possibly reach him.

One American gentleman, who made the tour of the world a few years since, has said, in a public address, that in all his travels (through Japan, China, and India) *he never saw a new heathen temple;* that all the pagan worship he witnessed was in old, dilapidated temples. Certainly his observations, so far as religious matters are concerned, were neither very extended nor very critical; for my friends and I saw scores, if not hundreds, of new temples in those

countries, some of which are the most elegant and costly that have ever been erected for the gods they represent. And, what is still more significant, we were assured by the most competent authority, that many of these temples were erected entirely through woman's means or influence. The women of India, especially, are most persistently religious.

A lady friend in Lucknow has formed a large collection of Hindoo gods, which I took great interest in examining. One day she told me that the collection was really a source of great trouble to her, for the native women employed about the place would persist in offering *pújá* to the ugly things, and placing before them gifts of rice and flowers. Another missionary lady had a native nurse for her children, who had been in her employ for some time. One morning the lady spoke to her about the Christian religion, when she said, pointing to a plaster bust of Milton on the table: "Certainly, Mem Sáhib; I worship the same god you do; I have not worshiped any other one these six months."

In proportion to the means at their command, women are much more liberal in their support of the priests and the temples than men. Just within the main entrance of the Shiba temple in Tokio, stands a huge "cash" box, capable of holding ten or fifteen bushels of Japanese "cash;" which insignificant coin serves the same purpose, in an Eastern place of worship, that the ever-present "nickel" does in an American congregation, by enabling the worshiper to *appear* benevolent with but very little expense to himself. Into this receptacle every worshiper must



SHINTOO TEMPLE AT YOKOHAMA.

cast an offering, before the gods will pay any attention whatever to his petition. On one or two feast days I observed the crowd that was continually pouring into this ancient shrine, and at least four-fifths of the money cast into the treasury was the gift of women. All day long they came, the poor woman with her "cash," or her "tempos," and her richer sister with her "boo," or perhaps her dollar; but always bestowed with a cheerfulness and heartiness which proved that they were deeply in earnest, and was in marked contrast with the indifference or meagre gifts of the men.

This scene in Shiba I saw substantially repeated in every temple I visited, whether in Japan, China, or India. Our missionaries informed me that very many heathen women make the greatest sacrifices to enrich the treasuries of noted idols. On great occasions old women will bring to the priests the savings of years. Mothers will divest themselves and their children of their much prized ornaments, and cast them into the common receptacle. Some of the very poor will cut off their hair (in the luxuriant growth of which they take great pride), for an offering; and one old woman of whom I heard in India, and who had nothing else to give her god, actually cut off a finger, and burned it before the hideous image.

A learned missionary friend, the Rev. T. J. Scott, D. D., says:

"My observation in India is, that women are the supporters of idolatry. Men are more accessible to influences that lead them to think an idol is nothing in the world; but women, in crowds, rally around the ancestral altars, and bolster up the

household gods. Women encompass the shrine with the accustomed offerings, and are often found berating the men for their waning attention to the idols. Said a villager to me once, 'We men would give it all up; but the women make such an ado, we have no peace.' Yes, the women of India must be reached."

But little permanent impression can be made upon the masses of heathenism except through the influence of woman; and the Brahmin, or the Buddhist priest, may well say, with the Jesuit in France, when he was told that but few men attended the churches: "Oh, we do not care; we have the women, and through them we work both on men and children." One enlightened and educated native of Calcutta declared, with great vehemence: "*It is our women* who keep up Hindooism, by their bigotry and ignorance."

When, in any land, we have secured the influence of woman for the support of Christianity, we have gained the victory over ignorance and sin; for "she who rocks the cradle rules the world!" With all her degradation, the Eastern woman exercises great authority over her son in certain directions. In China a son is expected to obey his mother while she lives, if he would secure the favor of the gods. He abandons any important project if she persistently commands it. A young Chinaman, with whom I became acquainted in San Francisco, and who was receiving large wages, and laying up every year what would be regarded as a fortune in China, readily resigned his position and took passage in the next steamer for his home in Canton, simply because his mother had sent a letter in which she *commanded*

his return. In India a woman's curse is dreaded by a man more than any other calamity, for it is supposed to "blast the person or the property or the home against which it is uttered;" and, incongruous as it may appear, a mother's curse is feared by a Hindoo son more than the wrath of the gods, or the maledictions of the priests.

In their zeal for their false gods, heathen mothers do not fail to use this strange power against the religion of Christ; and many a son is prevented from openly embracing the truth, or is drawn away into apostasy by the authority of his unbelieving mother.

An experienced missionary declares:

"One of the common instructions of a Hindoo mother to her son is this: 'Take all the secular learning you can; but whenever the padre speaks to you about religion, do n't believe a word he says.' Thus much of the good done at the school is undone at home. When the lady missionaries bring Christian influence to bear upon the secluded inmates of the Hindoo zenanas they are sapping heathenism at its foundation, for the home is the citadel of the idolatry of India."

Heathen *mothers* must be saved, as the first step toward the permanent moral elevation of heathen lands! Coupled with this conclusion is the fact that they can not be reached, to any great extent, save through their own sex. *Male preachers and teachers can make no successful efforts for the culture of women.* Even in China, where the laws of seclusion and female subordination are much less rigorous than in India, few if any women are seen in the crowds which gather about the missionary in the bazaars: and a clergyman, who has devoted a long life to the work in China, affirms that "missionaries might

labor for thirty years in a place, and the women would never hear of Jesus. We must have female agency!"

The oldest and wisest missionaries have, for many years, counseled the employment of well-trained females, both native and foreign, in connection with the old established methods of work. Women—married and unmarried—are indispensable as helpers in the mission fields, especially the latter, for they can give themselves wholly to the work. I am thoroughly convinced that Christian women *only* can successfully grapple with the evils which characterize the present condition of their sex in the Orient. They alone can go to those poor ignorant mothers, gently lead them to Christ, and thus turn their almost omnipotent influence in favor of a purer and a holier faith. An educated Hindoo said to Miss Brittan: "I believe a hundred years hence India will be a glorious country, and, if it is, it will be owing to kind Christian ladies who are now instructing our women. When they are educated and taught to know something more than to dress and sleep, then, and not till then, shall we know the meaning of the beautiful English word—'Home.'

For many years past the wives of our American missionaries in the foreign field have been laboring with remarkable energy and skill to meet the increasing demand for female instruction. Those who were without children, and others who were physically strong, and availed themselves of abundant help in their domestic duties, gave themselves to this work with a devotion never excelled, and seldom

equaled. They visited the zenanas, they established schools for girls, they founded asylums for female orphans, while the presence of their well-regulated Christian homes was, in itself, a constant rebuke to heathenism, and a practical illustration of that "better way" which alone leads to true domestic happiness.

The record of their labor, performed under the stimulus of a demand which could not be denied, is golden! It is a story of self-abnegation, of painful toil, and of devoted love, which has no parallel in all the glorious history of the Christian Church.

"The daughters of to-day step in to reap the glorious harvest—the fruit of the seed sown by those noble women, the missionaries' wives. How bravely they toiled, combating ancient prejudices, false notions of modesty, religious intolerance, social degradation! While their husbands educated the men and boys to a point where they would allow their women to learn to read, the missionaries' wives were practically showing in their little schools of such girls as they could collect, that widowhood would not be the necessary penalty of knowing how to read; that other than courtesans might, without losing womanly modesty, possess a few accomplishments; and, in social visits to dark homes, were infusing into the minds of many veiled and gilded prisoners, hope, interest, and a desire for a better, nobler life. They received but little aid from Home Boards; the most of their work was done without appropriations; they had little sympathy from the Christian sisterhood; they wrote few reports, for they did not realize that they were accomplishing a great work. They cheered and aided their husbands; they carefully shielded their little families from heathen influences; in orphanages and boarding-schools they taught daily; they visited such open doors as they could find, and at last went to their eternal rest, scarce dreaming that they had added *one* star to their crowns, when lo! constellations awaited them."*

* "The Orient and its People," page 68.

But it was positively impracticable for most married women to do extended missionary work and at the same time attend properly to their own families, and it gradually became painfully evident that the exigencies of the case could not be met in this way. The All-wise Master of the field had, however, his chosen and efficient instrumentality at hand, and, with the double purpose of developing a latent power in our Zion, and at the same time extending this all-important branch of the foreign work, the Holy Spirit put it into the hearts of the "elect ladies" of the American Church to establish what are now known as "The Woman's Foreign Missionary Societies."

These Societies have wrought wonders; while the energy, tact, and real business capacity displayed by their managers are the best argument ever offered for trusting more of the world's business in feminine hands.

The purpose of these Societies is "to engage and unite the efforts of Christian women in sending female missionaries to women in the foreign mission fields of the American Churches, and in supporting them and native Christian teachers and Bible-readers in those fields."

Two of these organizations employ *only* the wives and daughters of missionaries already in the field, and all of them accept the services of a few such workers; but the majority of them equip and send out only unmarried women, who are pledged to remain single for at least five years. This latter requirement is not, however, very rigidly enforced,

and pertains to affairs of the heart which ought not to be, and can not be, regulated by arbitrary rules.

Three classes of thoroughly educated, healthful and vigorous young women are commissioned by these Societies:

First. Teachers to take charge of schools already in operation, and to establish others as opportunity offers.

Second. Ladies to visit the homes of the upper classes, to instruct the secluded women in sewing, reading, writing, and in the principles of our holy Christianity.

Third. Thoroughly trained female physicians, to establish dispensaries and hospitals, and to visit the sick of their own sex in their homes, at the same time improving every opportunity to impart a knowledge of that Gospel which is for the moral healing of the nations.

The work of these American ladies is efficiently supplemented by native women, who are trained in the schools, the most promising of whom are given also a medical education. These are largely employed as Bible-readers, going from house to house to read and teach the Scriptures, and as assistants in the medical work.

The home work of these Societies is divided among organizations known as Branches, with headquarters in the principal cities of the Union. From these Branches is usually made up the "General Executive Committee," which meets annually and has general control over the affairs of the Society, receives reports, selects missionaries, and makes all appropria-

tions for the year. In the individual Churches are established societies auxiliary to the Branches, and through these the funds are raised, chiefly by membership dues, tea-meetings, and such other methods as do not interfere with the ordinary collections or contributions for the treasuries of the "General Missionary Societies."

These Woman's Foreign Missionary Societies (except the Woman's Union Missionary Society, which is undenominational in its character) all operate in strict harmony with, and under the direction of, the parent boards of their respective denominations. As thus organized and carried on, these Woman's Foreign Missionary Societies are plainly the result of the application of sanctified common sense to the work of the Church; and they most certainly have elements of power the value of which can not be overestimated. If the Church continues to give them a generous support, there is no question that they will justify all our confidence and expectations in their future history and success. Their influence must mitigate, and, at last, entirely overcome, the prejudices of the women of India and China

Common gratitude, if nothing else, will lead secluded women to listen favorably to a Gospel which, through the self-sacrifice and love of its messengers, brings to their prison-houses the light of hope and the abiding consolations of divine truth. God bless our American ladies in this labor of love, for which the Master has especially qualified them, and to which he has unquestionably called them!

The following statistics of the various Woman's Foreign Missionary Societies of America, for the year 1876, were collected expressly for this chapter by Miss Dora B. Robinson, of New York, one of the Managers of the Woman's Union Missionary Society:

WOMAN'S UNION MISSIONARY SOCIETY.

ORGANIZED JANUARY, 1861.

Missionaries in the field,	33
Missionaries under appointment,	2
Orphanages,	1
Orphans,	100
Boarding-schools,	2
Pupils,	190
Day-schools,	21
Pupils (including zenana pupils),	1,900
Bible-readers (native),	60
Property valued at	$52,000 00
Receipts for 1876,	33,995 00

This Society also supports pupils in schools not under its immediate control, as follows:

Schools in India,	5
Schools in China,	3
Constantinople,	2
Syria,	1
Egypt,	1
Mexico,	1
Burmah,	1

WOMAN'S BOARD OF MISSIONS, AUXILIARY TO THE AMERICAN BOARD.

ORGANIZED IN 1868.

Missionaries in the field,	56
Seminaries and boarding-schools,	21
Pupils,	760
Day-schools,	58
Pupils,	1,000
Bible-readers (native),	54
Constantinople Home—Property valued at	$50,000 00
Receipts for 1876,	81,030 37

Woman's Foreign Missionary Society of the Methodist Episcopal Church.

ORGANIZED IN 1869.

Missionaries, medical,	7
Missionary teachers,	18
Boarding-schools,	8
Day-schools,	107
Orphanages,	4
Orphans,	237
Homes,	6
Hospitals,	4
Bible-readers, Native Teachers, and Deaconesses,	124

Society owns a large amount of property the value of which is not stated.

HOME WORK.

Auxiliary Societies,	1,952
Annual Members,	50,204
Subscribers to *Heathen Woman's Friend*,	17,313
Receipts for 1876,	$76,000

Woman's Foreign Missionary Society of Presbyterian Church.

ORGANIZED IN 1870.

Missionaries,	65
Under appointment,	7
Schools,	104
Orphanages,	2
Orphans (in Orphanages and Schools),	347
Bible-readers (Native),	42
Receipts for 1876,	$87,749 16

Property owned by the General Board of Presbyterian Church, to which this Society is Auxiliary.

Woman's Baptist Missionary Society.

ORGANIZED IN 1871.

Missionaries,	26
Schools,	34
Bible-readers (Native),	25
Receipts for 1876,	$47,004 71

Society holds no property, and is auxiliary to General Missionary Society of Baptist Church.

WOMAN'S FOREIGN MISSIONARY SOCIETY, AUXILIARY TO BOARD OF MISSIONS OF PROTESTANT EPISCOPAL CHURCH.

ORGANIZED IN 1872.

Carries on its work in connection with the General Missionary Board.

Receipts for 1876, ... $26,200 00

The above is certainly a most encouraging result of less than sixteen years of labor, in the face of unusual difficulties. Prejudices at home and in the foreign field had to be overcome. Many feared that the prosperity of these societies would seriously detract from the influence and revenue of the general societies: but quite the contrary has been the result; and to-day woman's work in the mission fields of the Christian Church is receiving from all intelligent observers a hearty recognition.

Too much can not be said in praise of the devotion and skill of the ladies, both at home and abroad, who bear this glorious enterprise upon their hearts. Their marvelous success abundantly proves their divine call.

Chapter XXII.

ORPHANAGES AND SCHOOLS.

IN giving a brief sketch of the various departments of the foreign work of these societies, I will mention first the orphanages, in which large numbers of orphan girls are being trained, under the special care and control of our Christian ladies, for lives of purity and of usefulness among their country-women.

The average laborer in any Asiatic country subsists, with his family, on from six to twelve cents a day, and therefore has no opportunity to provide for sickness or old age; he literally lives "from hand to mouth." Almost every year there is a famine in some part of China or India, the result of a deficient rain-fall, or the inroads of clouds of destructive locusts, and thousands of men and women are thrown out of employment for six months or perhaps a year. If the government does not speedily send relief, hundreds of them starve to death. Many children, however, survive such a calamity, for the dying father, heathen though he be, will often deny himself the few remaining morsels of food, thinking that they will sustain his children until help comes; and many a dead mother has been found with a living babe clasped to her breast, from which it has drawn nourishment to the very last.

These children must be disposed of. In China

the girls are usually sold by the authorities or by surviving friends, to be trained up in a life of shame. In India they are collected together by the British Government, which, after extending to them temporary relief, manages in some way or other, to provide for them in a respectable manner.

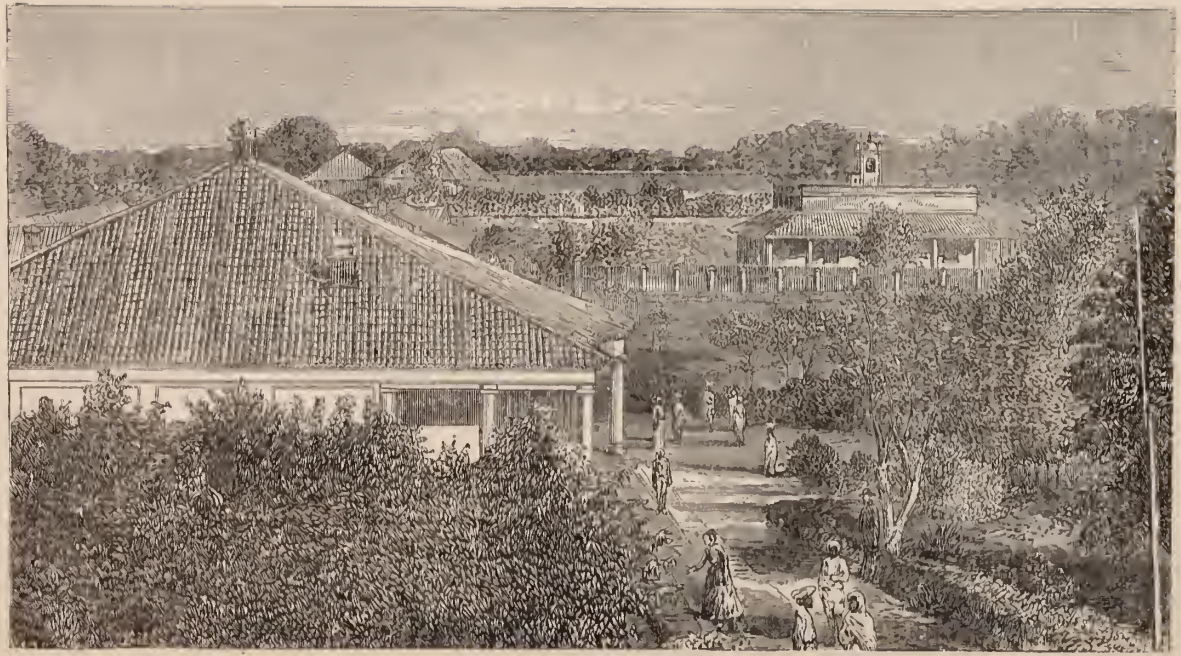
Just here these Woman's Foreign Missionary Societies step in as the representatives of Christian philanthropy, and to the full extent of their means not only save those ready to perish; but also do a great work for the women of Asia and for Christianity by taking these destitute girls and training them up "in the nurture and admonition of the Lord."

Sometimes in China these little waifs are purchased by the missionaries, but in India they are always received as a free gift from the government; in both cases, however, the missionaries become their legal guardians, and have full control over them until they are twenty-one years of age. In China, as soon as the existence of these orphanages became extensively known, poor parents hastened to bestow their female children upon the missionaries rather than to destroy them, or sell them as slaves, and soon there were more applicants than our friends had accommodation for. A few such children were received; but for the most part only orphans are admitted, and the buildings are always full.

The Woman's Societies have adopted all these girls' orphanages which were established by the regular Missionary agencies, and have also founded others, as their means have permitted. Thus far this work has proved successful even beyond the

expectations of the most sanguine, and through the instrumentality of the army of native workers thus raised up, the final triumph of the Faith must be greatly hastened. Good care and Christian education have already borne their promised fruit in hundreds of Christian young women who, as teachers, Bible-readers, or medical assistants, or still better, as wives and mothers at the head of native Christian households, are just such agents as are most required to reach the women of these heathen lands. The younger girls are growing up under the very best of influences, weaned from all connection with heathenism, and a more happy, promising class of children it has never been my lot to see in any land.

If I briefly describe one of these orphanages, I shall have given an intelligent idea of them all, for they are alike in all essential particulars. The largest institution of this sort which I visited is in Bareilly, and belongs to the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Bareilly is the central city of Methodist missionary operations in the North-west provinces of India. Just outside the main native city, in one convenient compound or inclosure, are the lands and buildings of the mission station. Here is the beautiful mission church, in which both English and Hindoostanee services are held; the theological seminary, with houses attached for the use of the professors and students with their families; the four dwellings for the regular missionaries; the large building recently given by a Mohammedan prince as a residence for the unmarried ladies of the Woman's Foreign Missionary



ORPHANAGE AT BAREILLY.

Society, adjoining which is the spacious and even elegant dispensary and hospital, under the management of Miss C. A. Swain, M. D.; and, lastly, the Girls' Orphanage, at the time of our visit under the charge of Miss Fannie J. Sparks, assisted by a corps of ten foreign and native teachers, the whole forming as fine a mission property as I have ever seen in one place.

Entering the orphanage compound, we find ourselves in a large garden, with its well, grass-plats, shrubbery, etc., and cement walks crossing it in various directions. Facing the main entrance stands a large brick building, with tower and bell, containing a chapel, school-rooms, and recitation-rooms—all well furnished and well ventilated apartments. Here we listen to the singing, reading, reciting, and other exercises of the annual examination, all of which, to state the matter just as it is, would certainly do great credit to any similar number of girls in our own land; for these dark-eyed and dark-skinned maidens are not a whit behind their fairer Western sisters in all that constitutes natural intelligence.

The Catechism and Scriptures are carefully taught them; also, reading and writing in English, Roman Urdoo, Persian, and Hindee; after which they receive thorough instruction in geography, arithmetic, grammar, history, and the natural sciences. When old enough to work, the girls are also taught regularly in every department of needle-work, making and mending all their own clothes, knitting, crochet, and embroidery. They are also taught to cook, and initiated into all the mysteries of thorough housekeeping, as well as every thing that will be of prac-

tical use to them in the life for which they are being trained. To stand before this large company of Hindoo girls, whose minds and hearts are being quickened and developed by the power of Christian knowledge, and whose sweet voices are attuned to Christian song, is a privilege for which to be devoutly thankful. Before our eyes is a practical result of Christian labor in an intensely heathen land, which will increase our confidence and our enthusiasm in Christian missions fourfold.

The orphan girls are of all sizes and all ages, from five to seventeen and eighteen years. Most of them are vigorous and pretty, while all of them appear intelligent and modest. Many of them are named for the ladies in America who support them in the school; others bear names given by the particular auxiliary societies which have assumed the pecuniary responsibility of their education and training—which is a matter of thirty or forty dollars each per annum. So when the girls are introduced to us, in place of the musical Hindoostanee names by which they are known among their associates, they figure—rather awkwardly, it must be be confessed—under such commonplace appellations as Jane Smith, Sarah Brown, and Mary Jones. One keen-eyed, practical, go-ahead sort of a girl, twelve years of age, is introduced as Miss "Grace Church," and we are informed that her name, and the funds for her support, are received from the oldest Methodist Episcopal Church in the city of Buffalo, N. Y. Miss Sparks says:

"I have just asked the monitor of the room in which Grace lives, and who has the care of her, 'What sort of a girl

is Grace?' Her reply is, 'She is a good girl; her disposition and temper are good, and so are her example and daily walk, and she is very diligent in her studies. What more can be said of any one?' After a moment's pause she adds, with a hearty laugh, 'There is no girl in the room equal to her for fun and play. She is always getting a lot of girls together, making speeches, and going through with mock performances of various kinds.'"

As we emerge from the chapel-building we pass down the yard to the orphanage proper, where we find an open court, on three sides of which are the dwellings of the girls; on the fourth side are a nursery and hospital, the clothes room, the dining-room, and the Matron's rooms. Adjoining this court are the store-room, where the stores are kept and the wheat is ground; the large "godown," where the yearly supply of wheat, rice, etc., are stored; the laundry and the cook-house, in the latter of which we find many of the older girls employed during a part of the day. Every thing is done carefully and well, and neatness and good order prevail every-where about the premises. In the court, the dwelling rooms of the girls all open upon a wide veranda. Each room is large, and furnishes a comfortable and pleasant home for from four to six girls. The eldest girl is monitress of the little family, and is held responsible for the room. She must see that every thing is kept in order, that the little girls are kept tidy, and she attends prayers with them every evening before retiring. Each room has two or three low bedsteads, boxes for clothing, a few plates and drinking cups, with such other things as are necessary to the comfort of the inmates. The girls are very fond of

ornaments, and the walls are adorned with numerous pictures from the *Sunday-school Advocate*, *Harpers' Weekly*, *Illustrated London News*, and other periodicals, and little curiosities of all sorts are scattered about the room. As we pass from room to room, the inmates, standing in a row according to size, greet us with pleasant words, shake hands with us, and seem greatly pleased with our visit.

By conversation with Miss Sparks, and by consulting her official report for the year, we find that there are one hundred and fifty-three girls in the Orphanage, a larger number than at any previous time. Twenty-six new ones have been received during the past year (1873). Six of the girls have married Christian young men during the year, and are all, with one exception, employed as missionary helpers of some sort. The progress of the girls has been, for the most part, all that could be desired. The graduating class has finished the course of study marked out for it, and such of the members as are not engaged to be married will be employed as assistant teachers in the Orphanage for the present. Some of the older girls frequently visit the zenanas and schools in the city, in company with ladies engaged in that work; and ten of the First-class girls teach regularly a Sabbath-school in the city. In this way they are learning gradually to take work and assume responsibilities for the Church in the future. They seem cheerfully and fully to consecrate their lives to labor among the multitudes of their country-women who are waiting to receive the truth as it is in Christ. Such as have gone out

CHRISTIAN SCHOOL-GIRLS OF INDIA. (GRADUATES).

from the institution in other years are found not counting their ease, their property, nor even their lives dear unto them so that they may carry to their sisters the light and joy of the Gospel.

The Orphanage prayer and class meetings are marvels of interest and usefulness, and nearly all the larger girls are professed Christians, giving every evidence of a genuine religious experience. The institution has been blessed several times during its history with a powerful revival of religion, resulting in the thorough conversion of nearly all the inmates who had come to years of understanding. The report for 1873 further states that during the year the Orphanage premises have been somewhat enlarged. We see a large inclosure opening into the main compound, in which are two new houses, built for a Reformatory. The ladies frequently have large girls come to them whose former lives have been such as to make it seem unwise to allow them to mingle with the other girls. Three such have been received the past year and placed in the Reformatory, where they remained three months. We now find them living with the other girls, and, so far as the ladies are able to judge, their conduct is in every respect consistent.

Four of the girls have died during the year. One of them, Caroline by name, was only seven years old, but was very womanly and mature for her years. She knew she could not live, but always said she did not fear to die, and when asked the reason would say, "Because I am going to live with Jesus, and I am his little girl!" She was very desirous that all her little playmates should learn to pray, and only an evening or two before her death engaged in teaching one of the little girls to say "Our Father," until, becoming quite exhausted,

she begged one of the older girls to finish the lesson. Caroline's great wish was to live to enjoy one more Christmas-day with her associates—when the visitors from America were expected to be present—after which, as she frequently told the girls, she wanted to die quickly; but it pleased "Our Father" to take her home just two days before Christmas.

Our missionaries want educated Christian wives for their native Christian young men. Single young men are frequently converted and brought into the Church, but no single young women; for girls are married at such an early age that they are wives and mothers before Christian influences can reach them. Many of these young men are in our mission-schools and theological seminaries, and soon must go forth to their life work of teaching and preaching the Gospel of Christ. They must have wives, and it is very desirable that they be kept from forming matrimonial alliances with heathen girls, from heathen families. Such a union almost invariably results in evils which seriously interfere with the usefulness of a young native preacher. The intermarriage of Christian converts with unbelievers is a formidable difficulty in all foreign missionary work. Especially is it important that the wives of native preachers be devout and intelligent, and fully prepared, as Christian mothers in Christian homes, to illustrate the beauty and power of the grace of Christ.

Just in the nick of time these Orphanages are, to a very great extent at least, solving the vexed question exactly in God's order. Christian young

men find here Christian wives, whose influence for good among their heathen neighbors will be fully equal to their own. In this manner China, India, and Syria are already dotted with these native Christian homes, many of which I have been permitted to visit, and in which I have received entertainment, marking all the time, with a glad and thankful heart, their infinite superiority over the abodes of ignorance and sin which surround them. The sweet, pure life of such a household, where the mother receives equal honor with the father, and the daughter is cherished with a loving care equal to that bestowed upon the son, tells its own tale of joy. Each of these homes, in its neatness, its intelligence, its domestic love, and its simple piety, is God's light shining out into the thick darkness beyond, is the center of a divine influence, the power of which we can never justly estimate.

The training of girls in Christian schools is at present the most important work in which our Woman's Foreign Missionary Societies are engaged, since thereby they are laying a broad foundation for future successful operations in every enterprise which shall command their attention and efforts. In teaching women, from house to house, there are many serious difficulties not met with when the education of girls is undertaken; the latter work is also more permanent in its results. For these reasons there has been a large increase in the number of girls' schools in the Orient during the last five years. In nearly every American mission station the ladies are maintaining a girls' boarding-school, into which

are gathered the daughters of the native Christians residing in the towns and villages within easy reach. With these are also to be found a limited number of girls from heathen families, who, influenced by the desire they have that their daughters should learn the English language and study the sciences after the English methods, have consented to place them under the care of our ladies for a limited time.

All missionaries mention with great emphasis the change of views among the most intelligent natives concerning the education of girls which is now rapidly taking place. The superstitious prejudices which at first made it almost impossible to establish such schools are fast disappearing in many places, and the schools are multiplying rapidly. Every competent teacher, either foreign or native, is promptly employed; and still there are constant calls which can not be responded to. So long as legitimate missionary work is adhered to in these schools, and they are thereby made a medium for direct religious instruction tending to the conversion of the pupils, the Church should heartily sustain them, and put forth every possible effort to increase their number and their influence.

In the boarding-schools, a large proportion of the girls pay their board and tuition, while others are maintained at the expense of the Mission, a written agreement first being made that they shall remain a certain number of years, during which they shall be under the entire control of the teachers. These boarding-schools are, for the most part, provided with commodious buildings, containing well equipped

school-rooms, dining-halls, and dormitories, with occasionally respectable libraries and limited appliances for instruction in music and some other ornamental branches. Of course, when I speak of these buildings being commodious and well equipped, I mean in the Oriental sense; for, except in a few instances, they would hardly be found such as to meet the demands of American young ladies. It is the universal testimony of our missionaries that the girls educated in these schools generally become thorough Christians; and whether they return to heathen associations, or their lot is cast among Christians, they are almost entirely free from the superstitions prevalent among their countrymen.

Besides boarding-schools, our ladies maintain numerous day-schools, which are attended by the girls and women of the neighborhood, and in most cases are largely attended and very prosperous. In these schools our missionaries have found, after considerable experiment, that they can obtain success only as the work is based on direct religious teaching, even heathen parents having signified that they "would rather their girls were ignorant than that they should have merely secular teaching."

Our party of gentlemen was not permitted to enter any of these day-schools for girls, either in China or in India; for such a violation of the social customs of the country would be the certain ruin of not only one, but of all such schools, for the offense would soon be noised abroad, and the girls would be at once withdrawn from such profane and subversive influences. In schools for boys, where such are

organized and maintained by the missionaries, no such scruples are entertained. Most of the girls in these

CLASS OF BOYS IN CHINESE MISSION SCHOOL.

day-schools are betrothed, and must be kept in seclusion. Many women, who are actually married, frequent these schools; and in the morning it is an

interesting sight to witness their arrival, by scores, in their sedan-chairs, or palanquins, from which they do not alight until safe in the inner court of the establishment.

In India, a school of average size requires two palanquins and four bearers to accommodate such of the pupils as will not come regularly, unless sent for. Some of the largest schools are furnished with bullock carts, fitted up with canvas top and curtains, in each of which from ten to twenty pupils can be brought to the school-room at one time. A gayly painted cart, drawn by a pair of large white bullocks, is almost certain to secure a full school, as the natives have an eye for appearances, and are especially fond of a stylish equipage when they go abroad.

Miss H. Caddy, of Allahabad, says in a pleasant little sketch of her school:

"Every day in the week, but Saturday and Sunday, three large carts, drawn by oxen, arrive between ten and eleven A. M. As they draw near, there is a deafening 'chorus,' if the children see any of us on the veranda; and, as you look in between the flapping curtains, you wonder at the capacity of the cart, such a number of little heads as there seems to be. You wish to know how many that largest cart holds, so we will follow it to the school-house. The servant gets out first, carefully holding a little three-year old child in her arms. *This* is little 'Pootie,' the pet of the whole school; then follow the others, of all sizes; and when the last one gets down, you have counted twenty-three; sometimes there are twenty-five. There are sixty names on the roll, but the daily attendance is about forty-four. The children all walk in, and seat themselves on forms placed against the wall all round the school-room. The roll is called, and they receive marks for neatness. We then have a hymn and prayer, and the children divide into classes. Three girls from our Orphanage teach in the school."

Sewing, reading, writing, music, and the sciences are taught in all these schools; but particular attention is given to instruction in the Bible and the principles of Christianity, and most constant and

CHRISTIAN SCHOOL GIRLS IN CHINA.

encouraging is the harvest which is gathered from such sowing. I spent many interesting days in observing the work done in these schools and orphanages. I instituted diligent and extensive inquiries,

seeking full explanations of all I could not myself understand, and, as a result, I cheerfully record my firm conviction that this branch at least of American mission work is a notable success.

The strength of memory displayed by some of the Chinese girls in our schools was really surprising. In Foochow, one morning, one of my companions and myself attended the examination of the girls' school. Several of the oldest girls were able to repeat, without the slightest hesitation, any hymn, in a collection of one hundred, that we might select. One little girl, about seven years old, actually repeated from memory the first fifteen chapters of St. Matthew's Gospel, in Chinese, and that, as her teacher assured us, without a single mistake; but when we were told she had begun upon the first chapter of Acts, that was too much for our patience, and we begged she might be excused from any further test of her powers. Miss Porter testifies that one of the girls in her Chinese school has learned, and can repeat from memory, the whole of the New Testament except Acts. She has also learned the Psalms, and a portion of Isaiah. At a recent examination she recited the Epistle to the Hebrews through without a mistake.

Every-where I went, in Japan, China, India, and Syria, I was impressed with the industry and rapid progress of the girls in these schools. The capacity they exhibit as thorough students is shaking the traditional belief of hundreds of fathers and husbands in the ancient doctrine of woman's inferiority to man. Our ladies are constantly receiving communications

from natives of strong prejudices in religion and social customs, declaring their faith in girls' schools, if they are carefully conducted, and do not interfere with the rules of seclusion and female subordination. For the sake of the education, hundreds of natives are willing to have their daughters instructed in the principles of Christianity; and thus the very opportunity desired is freely offered the Christian ladies who give themselves to this work. May God hasten the day when, through this heaven-approved agency, the veil of ignorance shall be fully removed from the minds of Eastern women!

The devotion and zeal of the ladies employed by our Woman's Foreign Missionary Societies constantly impressed me as something remarkable, while their success must convince the most skeptical that the Master himself has commissioned them. The cheerfulness and even joyfulness with which these accomplished Christian women engage in their difficult work is not only a most encouraging aspect of missionary life, but a constant rebuke to the half-hearted spirit in which we, at home, too often engage in the Master's service. The clouds which now and then flit across their spiritual sky do not spring from the sacrifices they make, or from the difficulties in their way, but from the fact that, while the "harvest is great, the laborers are few." Let me assure you, Christian reader, that no true missionary desires your pity or your tears for himself, but he desires, with all the intensity of a sanctified zeal, your sympathy, your prayers, and your money, that the work may be limited only by its opportunities.

Chapter XXIII.

BIBLE-READERS—ZENANA-TEACHERS.

EACH of the Woman's Foreign Missionary Societies gives employment to a very efficient class of laborers called Bible-readers. These are native women who have been taught the very rare accomplishment of reading, and, becoming converts to the Christian faith, are willing to brave the superstitions and prejudices of their country-women, and spend at least a portion of their time in going from house to house to read the Bible, and teach Christ to such as will listen. In this manner the influence of one foreign Christian lady, who teaches several Bible-readers, is endlessly multiplied; through this agency the doctrines of the Book of books are quietly but surely overthrowing error, and establishing the truth.

These Bible-readers have the advantage of speaking in their mother-tongue, and being familiar with the life and methods of thought of those to whom they are sent. Nothing can take the place of a living teacher inspired by a deep interest in the subject

under consideration, and these godly, self-sacrificing women are accomplishing a thousand-fold more good than could be expected from the scattering of any amount of tracts and good books unmixed with explanation or verbal instruction. Even those listeners who are not converted are purified and elevated by that which they hear. Says a writer on missions:

"There is profound truth in what the simple Tamul woman said to the missionary at Madras. She went to the lady for her weekly Bible lesson; her teacher found that she remembered but little of what she had taught her the week before, and she said, 'It is of no use teaching you; you forget every thing; your mind is just like a sieve: as fast as I pour knowledge in, it runs out again.' The woman looked up at her teacher, and said, 'Yes, it is very true what you tell me; my my mind is just like a sieve; I am very sorry I forget so much; but then, you know, when you pour clean water into a sieve, though it all runs out again, it makes the sieve clean. I am sorry I have forgotten so much of what you told me last week, but what you did tell me made my mind clean, and I have come again to-day.' The Bible is the great social purifier, and the missionaries go on pouring the water into the sieve, and, though it runs away and seems to be unprofitably spilt upon the ground, yet the private, the domestic, the public, and the national life of the people is all the cleaner for it."

Sometimes the Bible-readers are not welcomed by the people, and are driven away from the houses they seek to enter; but more frequently they gain admittance, and succeed in scattering the good seed of truth where no other agency would be tolerated. They sometimes visit the homes of the better classes, and instruct the secluded inmates; but more frequently they gather the laboring women around them, and in a field, or under a way-side tree, or in some lowly hut they pour the truth into the ears

A NATIVE HINDOO BIBLE-READER.

of ten or fifteen eager listeners, who have not been accustomed to such loving attention. In this manner they each year read and talk and pray with hundreds of poor wives and mothers who would not listen to a gentleman, or even to a foreign lady, but from these Christian women of their own race hear the Word of Life gladly.

One Bible-reader in India says of these poor laboring women who thirst for knowledge:

"We are much interested in their welfare. The women rise at dawn, and, after cooking the morning meal, go to the fields. At dusk they return, and before breaking their long fast must grind the wheat and prepare the vegetables. When supper is cooked and eaten it is eight or nine o'clock. This was the only time we could find them at leisure. We held a service with them each evening, but could not wonder that some of them seemed too dull and tired to listen well. One evening the women gathered about me as they came in from the fields. After talking and singing with them awhile, I said, 'Now go and cook your supper, I know you are hungry!' They replied, 'No, no, talk to us more; we are only hungry for a sight of your face!' They look up with simple confidence to us for teaching, and accept all our words as true. We hope they may be so enlightened by the good Spirit as to be as leaven amid the dense population around them."

I shall never forget the large company of Bible-women who came up from all parts of the vast and promising field, to the Annual Meeting of the Methodist Episcopal Mission at Foochow, China, in October, 1873. Such devotion, such zeal, and such good sound sense as they displayed in conversing upon their work and the methods they employed, and in giving their reports for the year, find a parallel in but few departments of our Church work.*

* See Frontispiece.

A letter written by Mrs. S. M. Sites from Foochow in 1872 gives some interesting information in regard to the beginning of this particular kind of effort in that mission.

"The introduction of 'deaconesses,' or Bible-women, was a novel feature of missionary work to our native Church in China; and it will still require some length of time to get the idea fully before our people. In beginning this work, we have not only to instruct these women more clearly in their knowledge of Christian doctrines, but often to teach them to *read*, beginning with the catechism, the Gospels, and the hymns, as translated in their own 'Chinese characters.' We have now ten Bible-women employed and under instruction, four of whom have domestic cares which require half their time, and hence they receive only half-pay. Of one of the latter class, allow me to quote from a note from my husband, written at Sieng-Yu, one hundred and ten miles from Foochow, Sunday, 28th of last April: 'Mrs. Ting, our deaconess in this place, is a bright, intelligent-looking woman. In three months she has learned to read all the catechism, and recite part of it; also eight chapters of Matthew's Gospel, and sixteen hymns. She teaches the sisters on Sundays, and already visits some, in company with older women. Toward evening, as she sat in her room with her babe on her lap, I heard her voice in clear, happy tones, as she studied and repeated her catechism. Do you not think she gives promise of being useful?'

"Mrs. Wong, of Hing Hwa City, seventy-five miles from Foochow, was one of the first to enter upon the work of deaconess. She was under the special instruction of Elder Hü Po Mi in that city. She devoted most of her time, the first year, to learning to read and understand more fully the doctrines of salvation. In the mean time she acted as class-leader for the female class, took her place in quarterly conferences, and reported quite as satisfactorily as did her brother class-leaders. Since the beginning of the present year she has been more active in outside work. During the first month, when the people 'have holiday' and visit much, Mrs. Wong expressed her desire to visit among her friends and embrace the opportunity thus afforded to tell them of the religion of Jesus. This she did, and on one occasion went with her friends to

their village theater, which was held in the grove in the afternoon. Before the play began she seated herself in a quiet place where a number of women had collected together, and began preaching to them. The more she talked and answered questions, the more earnest and enthusiastic she became, and as her clear voice rose higher, many men also gathered around, and when the drum-heads and cymbals announced that the play had begun, they gave no heed to the sound, but stood gazing upon this little woman, astonished at her understanding and answers. And a strange sight, indeed, it was! A Chinese woman, so conspicuous, and by words of wisdom and power commanding the respect and attention of all around her! Soon a man spoke out, wishing to dispute a point with her, but she modestly replied, 'If you will go to our chapel or bookstore in the city, there you will find men able to talk and argue any point with you. My business is to talk with the women.'

"When Elder Hü heard of this he anxiously inquired whether she had received insult or abuse; the answer was, 'Oh, no; the people only marveled that being a follower of the doctrines of Jesus should cause her to have such wisdom and understanding.'

"Elder Hü formerly had strong prejudices against making any innovation on the ancient customs of his country, but now he has the honor of leading the way in helping on woman's work for the women of this province."

The compensation of these Bible-readers, by way of salary from the Missionary treasury, is small, and many of them labor without pay, and their work would scarcely attract the attention of a superficial observer, but daily it is blessed of God, and the precious results are constantly coming to the light.

As I have before stated, few women in China or India can read, consequently it is not always easy to secure the services of native Christian women who are competent for this work; but the orphanages and schools are gradually supplying the demand, and I

doubt not in a brief time as many will be secured as the Societies can possibly find means to support.

My first acquaintance with this method of Christian work was in Kiukiang, six hundred miles up the Yangtse-kiang, the youngest Methodist Episcopal mission station in China, and an entirely new field for woman's work. Here, in September, 1873, were two Bible-readers—Mrs. She and Mrs. Tong—both young, intelligent, and deeply pious. I held some conversation with them through an interpreter, and as they introduced me to a new phase of missionary effort, I became greatly interested in them.

The following sketch of these efficient laborers is from the pen of Miss Lucy H. Hoag:

"Mrs. She is twenty-nine years of age—three years younger than Mrs. Tong—and is the wife of one of the most faithful Church members. Her husband was employed in a foreign family when he sent for her from the country. He had already learned the truth of the Bible, and now conducted family worship, much to the astonishment of his wife. However, Mrs. She is devotedly attached to her husband, and cheerfully complied with his wishes in learning the truth and attending the chapel. With his assistance she began to learn the characters in the New Testament, which is translated into the common language of the people, and though no easy task to one unaccustomed to study, she persevered until the book was mastered.

"She has a sunny face, the exponent of a sympathetic heart, and engages most zealously in teaching poor women, speaking a word at all times and places where she can find an ear to listen, and, contrary to the Chinese maxim, never to make an enemy, she fearlessly reproves their vices. We have known instances where women were afraid to cheat because 'Mrs. She had made them fear,' and—what would seem strange to those who believe much that has been said concerning the filial piety of the Celestials—our readers are often

invited to admonish and persuade their sons and daughters—daughters-in-law especially—to the duty of obedience. Mrs. Tong's home is one of the cluster of farm-houses near the base of the Lee Mountains. Her husband is on duty as soldier, a distance from home, and when she heard that we were anxious to find a literary woman, the prospect of employment overcame her native scruples, and she left her husband's family, upon whom she was dependent, and came to us with her little girl. As she read Christian books her mind opened to the truth, and she says, 'I thought I believed.' In the Summer vacation she returned to her home and read the Bible and prayed with the family, who laughed at her, saying the foreigners had made her eat such medicine that she could not help praying.

"At the beginning of the school term her little girl was taken very ill, so that we almost despaired of her life, and Mrs. Tong was heard praying many nights long after the house was still in sleep. She told me her experience in this way: 'I did not wish to burn incense or worship the idols, but I prayed all of one night to God to save her life, and when Gui Lean was too sick to know me she prayed, Our Father which art in heaven. The second night, as I was praying, I felt the warmth returning to her limbs, and from that time she gradually improved.' She believes the child's life was saved through the direct agency of prayer, and since has not a doubt of the power and willingness of God to save mankind.

"You may wonder how she learned to read when so few women are thus accomplished. Her family was literary, and her father had no sons to maintain the literary prestige, therefore took upon himself the labor of educating his two daughters. One of them died when grown, but we have occasion to thank the memory of this heathen father for doing a good work, the result of which he knew not. Mrs. Tong is dignified and lady-like in her deportment, is a shrewd reasoner, and deftly handles objections to the Christianity she teaches, framed in the peculiarities of Chinese thought."

The daily work of these two Bible-readers is as follows, and corresponds, substantially, with that of all the readers employed by Woman's Foreign Mis-

sionary Societies in China and India: They spend the day until one o'clock in teaching the girls in the school-room. At one o'clock they meet one of the ladies for a Bible-lesson, and any instruction or advice that may be desirable as to their manner of teaching the Gospel. A written report is also made of the previous day's experience, and consultation is had in regard to any particular case which may interest them.

. By the hour of three, the native women whom they are permitted to visit have completed their household labors for the day, and, as is their custom, are "dressed up" and ready for callers of their own sex. The traveler, at this period in the day, as he walks about a Chinese city, will see groups of middle-class women gathered about the doors, richly and prettily dressed, and chatting most industriously about matters pertaining to the little sphere in which they move. Through the doorway of some aristocratic residence one will also sometimes catch a glimpse of a company of ladies of the upper class as they peep around a corner or from behind the door or window-shutter at the strange-looking foreigners.

At this favorable hour the Bible-readers go out on their mission. Each one takes a particular street, and stops to talk with every group, and to enter every house where she is welcome. They go to the poor as well as to the rich, to the vilest as well as the best; and wherever an earnest inquirer for the truth is found, they follow up the effort from day to day, until the woman is persuaded to "learn the

Christian rules," and to unite with the Church, at least as an inquirer. In this way they are carrying the Gospel to those who are never found in the chapels, or in the congregations which gather in the bazaars to hear the missionaries preach.

In some sections the Bible-readers take long excursions through the country, from village to village, being absent from their homes for weeks at a time, intent upon the Master's business. They labor among the ignorant heathen, and often receive unkind words and abuse, and are forced to listen to language concerning their character, vile in the extreme, and from which every true woman in any land would seek to shield herself; but with a moral courage, to which we are strangers in this Christian country, they keep steadily and fearlessly on. The "love of Christ constraineth" them, and nothing can shake their faith in their work and in their God. Sweet messengers of mercy and peace; loving teachers of the truth, which will elevate and save! How many, many glad souls in the day when China is fully redeemed shall rise up to call them "blessed!" How many stars shall glisten in their eternal crowns!

Zenana is a Persian word, meaning the apartments of the women, and is quite generally used in India. The term "zenana work" is given by the Women's Societies to that department of their labor which pertains to the instruction of secluded women, whether in China, India, or Turkey. One can readily believe that intelligent foreign ladies, who know so much about the outside world and even of other lands, are usually very welcome to the apartments of secluded

women, to which they are, in most cases, readily admitted by the master of the house.

Taking advantage of such a welcome, our missionary ladies regularly and systematically visit the zenanas, where they teach sewing, fancy work, and reading when they are permitted, and where they do not fail in the use of all lawful means to impart a knowledge of Christianity. In many cases little schools are here established, the Bible is read, and the way of life fully explained. It is a precious work—a work in which the Church at home is especially interested; and already it is yielding the most encouraging results. It is a work so changing and uncertain in many cases, so dependent upon the caprice of husbands and fathers, that the results are not always so apparent as in other departments of effort; but Christian ladies who are engaged in it show by their zeal and perseverance that their confidence in it is unbounded.

At first, strong prejudices and fears had to be overcome; in some localities public sentiment seemed to be against admitting our ladies to the zenanas, no matter what might be the desire of a particular household; but gradually opposition has, for the most part, ceased; and now the demand for this class of teachers is far beyond the ability of the Societies to supply. Certain of our ladies spend their entire time in preparing for and in doing this work, in which they are most efficiently assisted by the native women, who are trained in the schools and orphanages.

A lady engaged in zenana work in Calcutta told

me that when she commenced not one native woman in a thousand knew a letter, but that now there is scarcely a respectable home where one, at least, can not read. In the city of Calcutta alone there are now, according to late official reports, over two thousand native ladies under daily instruction in their own homes by the English and American zenana teachers. They are the wives and widows of native princes, Baboos, merchants, and government employés, who are themselves educated, and who are willing that women be thus instructed, provided it can be done without interfering with the rigid rules of caste.

Archdeacon Boly, of Calcutta has recently said:

"There is another most striking indication of the great change which is passing over India, and that is the success of zenana teaching, and the eagerness with which the zenana teacher is welcomed by the men of the higher classes for their wives and daughters. Ten or twenty years ago female education was not only uncared for, it was discouraged; now in all the large towns where a zenana mission has been opened, the teacher has far more than she is able to do. The main strength of Hindooism has hitherto been in the zenana. The men have drifted away from it, in their hearts, under the influence of Western learning and growing intelligence; but the women, left to the retirement and ignorance of the zenana, still cling to it with the tenacious conservatism of the devout and unreasoning temperament, and retain a fond attachment to a religion whose easy ceremonies afford a congenial occupation to their minds, and are interwoven with so many of the actions of their daily life. One sex can never be thoroughly converted without the other, and it is principally owing to the opposition of wife and mother that so many of the men do not openly profess a religion in which they secretly believe. Zenana teaching is gradually undermining the ignorance, superstition, and force of custom which now hold the women of India in bondage,

and when once the religious spirit in women is set free from the influences which attach it to Hindooism, it will go forth to meet Christ far more directly and boldly than it does in men, with whom it is held in check by considerations of interest or intellect; and already there are instances in which the ordinary case is reversed and the wife believes and is willing to profess, while the husband, though intellectually a believer, is kept back by carelessness of heart or fear of the world. We can not pray too sincerely, or labor too industriously, or spend too freely, that this most important branch of missionaries' work may have a fuller and freer scope; nor need we fear that if all Christians do their part in our day, we shall eventually fail in obtaining the great object of our prayer and labor in bringing over this great empire of heathenism to the kingdom of Christ."

Chapter XXIV.

MEDICAL PRACTICE AND FEMALE PHYSICIANS.

MOST Oriental physicians are ignorant quacks, thriving upon the superstition of the people. Beyond the use of the simplest herbs, they know nothing of the science of medicine.

Among the Japanese, cautery is very popular. "Cash"—the small coin of the country—are heated and then applied to the flesh as a sovereign remedy for a great variety of diseases. They burn the shoulders in cases of indigestion, stomach complaints, or loss of appetite. In cases of pleurisy, or pain in the back, they cauterize the vertebræ; if the patient has headache, the hot coin is applied to the temples and back of the neck, while in a case of toothache the muscles of the thumb are burned. An attack of colic or cholera is met by making six or nine or twelve deep incisions in the abdomen by means of fine needles of gold or silver. Nearly every native one meets in Japan has the neck or shoulders or hands scarred by this absurd method of treating disease. A class of shampooers, who are blind and go about from house to house proffering their services, afford relief from all ordinary aches and pains by a system of rubbing and kneading the flesh, in which they are very skillful; and, indeed, shampoo-

ing is practiced, in one form or another, throughout the Orient.

The Chinese have but little real knowledge of anatomy, although they claim to be masters of that important science. If you enter a Chinese drug-store you will find arranged on the shelves dried lizzards, snakes, toads, bats, and insects of every description, all to be used as medicines in certain diseases. Little embroidered bags, containing magic mixtures, are worn next the person as a specific in certain cases. Roots and herbs are much used, and, in a few instances, skillfully and successfully; but for the most part the Celestials are utterly at the mercy of an army of ignorant quacks and still more ignorant astrologers. A well-known Chinese medical work tells how to treat a person troubled with nightmare. It says that you should not rudely awaken him by bringing in a light, but that you should bite his toe, blow in his ears through small tubes, pull out fourteen hairs from his head, twist them together, and tickle his nostrils with the ends.

Among the Hindoos, also, the practice of medicine is very defective, and superstition reigns triumphant. In most cases, if the patient has a strong constitution and sufficient vitality to resist disease and the outrageous treatment of the native physician, he recovers after a time, otherwise he dies. Sick women are usually left to live or die, as nature may elect.

The same ignorance prevails among the professed physicians of Syria and Turkey, and in the great majority of cases the poor people would more

successfully contend against disease were there no doctors to torment them.

Mr. Oscanyan, in his book, "The Sultan and his People," illustrates the prevailing Oriental method of treating disease by the following anecdote of a Turkish physician:

"A person exceedingly ill of typhus fever called in one of these medical gentlemen, who, although he considered the case quite hopeless, prescribed for his patient and took his leave. The next day, in passing by, he inquired of a servant at the door if his master was not dead. 'Dead! No, he is much better.' Whereupon the doctor proceeded up-stairs to obtain the solution of this miracle. 'Why,' said the convalescent, 'I was consumed with thirst, and I drank a pailful of the juice of pickled cabbage.'

"'Wonderful!' quoth the doctor. And out came the tablets, on which the physician made this inscription: 'Cured of typhus fever, Mahemed Agha, an upholsterer, by drinking a pailful of pickled cabbage juice.'

"Soon after the doctor was called to another patient, a yaghlikgee, or dealer in embroidered handkerchiefs, suffering from the same malady. He forthwith prescribed 'a pailful of pickled cabbage juice.'

"On calling the next day to congratulate the patient on his recovery, he was astonished to be told the man was dead. The Oriental Æsculapius, in his bewilderment at these phenomena, came to the safe conclusion, and duly noted it in his memoranda, that 'although in cases of typhus fever *pickled cabbage juice* is an efficient remedy, it is not, however, to be used *unless the patient be by profession an upholsterer.*'"

Notwithstanding the prejudice of many of our conservative physicians in America, every Christian traveler in the East must concede the wisdom of Woman's Foreign Missionary Societies in sending out strong and intelligent young women who have received a thorough medical education, and are thus qualified to make their skill in healing the body an

efficient means of reaching and saving the soul. Those who are most familiar with the life of Eastern women of the upper classes assure us that their sanitary condition is wretched in the extreme, owing largely to the fact that they take but little healthful exercise, and are shut in from all valuable medical advice and skill. If by any chance a competent male physician, from one of our missions, is called to prescribe for the wife or daughter of a wealthy native, he is not permitted to see her, but is obliged to make his diagnosis, and deal out his medicines, on the strength of the meagre information he can gather from her husband or her attendants.

A friend of mine, a medical missionary, was traveling in Northern India, when word was brought him that the favorite wife of a neighboring Rajah was very ill; and he was requested to visit the place, and prescribe for her. On arriving at the zenana a serious difficulty presented itself, for he found that he was actually expected to ascertain the nature and the stage of her disease, and to prescribe suitable remedies without being permitted to see the patient. This he positively told the Rajah he could not do. The prospect was that the poor woman's life must be sacrificed to inexorable caste law, for she was very ill, and the Rajah declared that she should die rather than expose her face to the profane gaze of a man, and that man a foreigner. The utmost skill of the native doctors had already been exhausted; their juggleries had all failed, and now the case seemed hopeless. At last the good missionary hit upon a plan which relieved the situation. A thin

curtain was hung up before the couch of the sufferer; a hole was cut in the cloth, through which the woman thrust her arm, so that her husband could count her pulse under the immediate supervision of the physician. Afterward, through the same slit she thrust her tongue and its condition was determined. Proper medicines were then administered, and our brother had the satisfaction, in a few days, of knowing that the lady was cured, while he went on his way loaded with the blessings of the happy husband.

This kind of treatment could not, however, be very common; and so, while the men of Eastern lands, and some of the lower-class women, have been greatly benefited by the medical skill of our missionaries, the upper-class women still suffer on, when, were it not for superstitious custom, the means of relief would be within their reach. Just here again, where they are most needed, our Woman's Foreign Missionary Societies step in and meet both the physical and spiritual demands of these poor creatures.

Miss Seward, an educated medical practitioner of the Presbyterian Mission at Allahabad, India, has a very large dispensary and zenana practice, having seen over three thousand patients during the past year. In her late report it is said:

"She has been asked into many high-caste Hindoo zenanas and even into the secluded Mohammedan homes. Her medical practice is often very discouraging. The native doctors have wrought their very worst before the Christian physician is called in to counteract the results of their ignorance. Or it may happen that, just as the patient is beginning to mend,

an astrologer is summoned and the Western medicines are thrown to one side. Still many lives are saved, and the physician has the encouragement of entering into houses into which no other Christian is admitted. Their inmates will have no Bible-reader or school-teacher, but will listen readily to the conversation of the 'Dr. Lady.'"

With potent medicines in one hand, and the Gospel in the other, these accomplished and heroic women are already carrying peace to thousands of Oriental households. Such work is eminently Christ-like, and worthy the Great Physician who healed the sick, gave sight to the blind, raised the dead, and said to all who believed on him: "Thy sins, which are many, are all forgiven thee; go and sin no more!" In no other way can the hearts of Eastern people be so quickly and completely won as through the medical skill which relieves their bodily sufferings.

Wherever a traveler goes in the East, if it be noised abroad that he carries medicines or is possessed of any medical skill, the wretched victims of disease will fairly throng him, as they did Christ in the olden time, beseeching him to have mercy upon them, and relieve their pains. Sometimes despotic custom meets the skill of even female physicians with serious and fatal difficulties, as will be seen by the following incident from the pen of Miss Nancie Monelle, M. D., formerly of the Methodist Episcopal Mission in Lucknow, India:

"Late last Sunday afternoon I was summoned to attend a Nawab's wife, who had been in a very critical condition for the last four days. After all the native doctors for miles around had tried their skill (through a thick blanket suspended between them and the patient) then my professional services were solicited.

We traveled as rapidly as possible through the jungles and highways for twenty miles before we reached the residence. When once there, we were led through the stable-yards full of elephants and horses, through various other inclosures, and finally through the court-yard to the zenana. As we were ushered in, I was not a little surprised to find a hundred and twenty eyes looking straight at me. Sixty women were before me, clothed in gorgeous apparel, and ornamented with rich jewelry. The patient was lying on a low couch, in the middle of the room; of course, we sat down, and were critically inspected by the assembled crowd.

"At first, all the women were very shy, for they had never before seen pale faces, and possibly they expected us to be 'as terrible as an army with banners.'

"After a while, the husband of the sick girl sent a messenger to say that she must not be touched by Christian hands, until her father (who had but very recently arrived) should give permission; and, as he was sleeping, we must await his pleasure.

"The waiting at last became painfully unbearable, and so Miss Tinsley and the servants who had accompanied me, sallied out on a tour of investigation, and soon found themselves in the presence of fifty or sixty Nawabs and retainers, who were assembled in solemn conclave. Miss Tinsley explained to them, in her energetic, enthusiastic way, and in her very best Hindoostanee, all the danger of delay. They replied that they knew it all, but that no one dared invade the privacy of the Great Nawab. Miss Tinsley said, '*Somebody* must do it, for the woman *must* have relief or she will die.'

"After much argument and persuasion, one trembling individual ventured to interrupt his lordship's nap; and as he came forward in his gold, miter-shaped cap and rich robes, the nobles and retainers salaamed profoundly, as they parted to give him the post of honor. And there they all stood like stocks and stones, and as dumb as so many oysters—not one daring to speak.

"After a long time, one and then another ventured to broach the subject, gently insinuating that *something* ought to be done. Finally he said, 'The doctor may tell me the exact condition of my child, and then I will further consider the subject.' His decision was speedily brought to me, and I was not

very long in finding her 'exact condition' to be an imminently perilous one. The husband then came in person to receive my professional opinion, and when he heard it, he asked if I could promise to relieve her *without medicine*. I could not promise. 'Will you promise that medicine will positively cure her?' Of course I could not promise. 'To take medicine from a Christian will break caste; and, since you will not *promise* to cure her, she must die.'

"And so we left her to die. As I drove home at the dead of night, I forgot to think of the wild beasts with which the jungle is infested; forgot to think of the highwaymen, who prowl about and murder travelers for even a few pice sometimes; forgot to think of the peril and the darkness; forgot every thing but God, and the sad, hopeless, distressed faces that were before me, even in the darkness. This young and beautiful creature died of *caste*. Caste is the bane of this charming country. Caste kills both body and soul. Caste closes the hearts of the people against Jesus of Nazareth."

But in spite of such opposition this good work goes gloriously on; prejudices are rapidly being overcome, customs are yielding, superstitions are breaking down, and not only do the efforts of female physicians commend them to our missionaries, and to the Church, but they meet the hearty approval of the most intelligent and liberal among the natives. The self-sacrificing love of these skillful ladies is yearly winning hundreds of heathen women to Christ, and a saving knowledge of his truth. No work could be more practical, or more successful. I most heartily commend these societies, in every department of their effort, to the women of America. My heart, which has so often throbbed with pain as I have looked upon the degradation of Eastern women, now leaps for joy as I think of what Christianity is accomplishing for them through this precious agency.

May the God of prophecy and promise hasten the day when the coarseness, brutality, and contempt for woman which characterize the nations of the East, shall give way to the intelligence, the refinement, and the mutual affection which belong to the Christian family; when, amid the cities of China, and upon the plains of beautiful India, may be heard the voice of Christ proclaiming, "Liberty to the captives, and the opening of the prison to them that are bound." Then shall the women of the Orient come forth from the darkness and ignorance of centuries, forever to rejoice in the blessings of intellectual, social, and religious freedom, for—"If the Son therefore shall make them free, they shall be free indeed!"

"Year by year and sun by sun,
Grows the work by Christ begun;
Life by life and soul by soul,
Hastes the bright millennial goal;
Land by land and sea by sea,
Yields the shout of victory."

Chapter XXV.

A "DOCTOR LADY'S" STORY.

BY MISS CLARA A. SWAIN, M. D.,

First Female Physician from America to India.

IN a personal interview, Mrs. Sarah J. Hale, formerly President of the Ladies' Union Missionary Society, told me that more than twenty years ago she wrote an appeal to American Christian women in behalf of the Ladies' Medical Missionary Society, to aid in securing and educating women as medical missionaries. It had long been a cherished thought of Mrs. Hale's that a missionary lady with a knowledge of medicine might be able to enter the homes and perhaps reach the hearts of heathen women through the art of healing more effectually than in any other way. We are glad that this dear lady has lived to see her thought and plan for entering the Hindoo zenana carried out, although not as generally as she could wish. In 1869, a few months before the Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized, Mrs. Rev. D. W. Thomas, of Bareilly, India, wrote to the Union Missionary Society of the Philadelphia Branch requesting them to send out a medical lady for Bareilly, to instruct a class of native Christian girls, also to practice in the city as opportunity presented.

In response to this call the ladies began at once to look for some suitable person who was willing to go. After three months of thought and prayer I accepted the call. I was a member of the graduating class of 1869 of the Woman's Medical College of Philadelphia. In the mean time the ladies of the Methodist Episcopal Church organized a Foreign Missionary Society. As I was a member of that Church I preferred going out under the auspices of my own society. Upon application, the Ladies' Union very generously gave up all claim and granted my request. I sailed in company with Miss Thoburn, the first missionary appointed by the Woman's Foreign Missionary Society, November 3, 1869, and arrived in Bareilly January 20, 1870.

As I came out of my room the next morning after my arrival at Bareilly, I found a group of native Christian women and children sitting on the veranda, anxiously awaiting my appearance. I began my work at once among the women of the Christian village and in the families of the household servants living in the mission compound. Very soon it was noised abroad in the city and adjacent villages that a lady doctor had come from America and would go to visit any family who might desire her services, and any sick persons coming to the mission-house would receive attention and medicine free. Accordingly men, women, and children came.

Not many weeks passed before I began to be called to attend patients in their homes. Within three months I attended the sick in fifteen different families in the city, five of which were high-caste

families. Mrs. Thomas, or one of the native Christian women who understood English, always accompanied me and acted as interpreter.

The account of our first visit may not be uninteresting to the reader of these pages. It was at the house of an intelligent Hindoo gentleman who called to pay me his respects very soon after I came to Bareilly. His family consisted of a wife and one child—a son six years old, who seemed to be the pride of both his father and mother, and the joy of the household. All the servants were in obedience to his commands, and every wish was granted. His father informed us that he attended the Bareilly College and studied Hindoostanee, Persian, and English. We were received very cordially, and after the usual ceremonies of passing pān or betel-leaf and a variety of food and sweetmeats, of which we felt obliged to taste, I directed my attention to the patient, who was not seriously ill. I found, upon examination of her case, that her present illness was the result of a disease of long standing, which, in due time, would yield to proper medical and hygienic treatment. She seemed happy at the thought of sometime being well again, and both she and her husband assured me that my directions in regard to taking medicine, diet, etc., should be carefully observed.

This lady had always lived in seclusion and knew very little outside the walls which inclosed her home. She asked us many curious questions about our dress, customs, and religious faith. Her husband was employed by the English Government as deputy collec-

tor, and was much more liberal in his views than many of his caste. He said he would like his wife to learn needle-work, and that he was already teaching her to read.

I was particularly interested in the house, and also in the appearance of this native woman. On entering the house we were first escorted through a small apartment used as a stable for the horse and cows, then through a door which led into a square, open court. On two sides of this court were open verandas, with sleeping-rooms back of them. One of these verandas, with its apartments, seemed to be occupied by the servants, the other served as sitting and dining room for the family. The furniture consisted of a cotton carpet, two mats, three chairs, and a small table. After seating us, the gentleman brought his wife, and introduced her by telling her to shake hands with us; then he offered her a chair, telling her to sit down—a most remarkable thing for a native gentleman to do, and especially for a native lady to sit in a chair in the presence of her husband, with her chuddah thrown back from her face. She was shy and modest in her appearance, richly dressed, and more intelligent than many women of the Brahmin caste.

We afterward had many pleasant visits and religious conversations with this family, and had the pleasure of seeing the lady entirely restored to health.

On March 1st I began teaching a class in medicine, consisting of fourteen girls from the orphanage, and three married women. These girls had been carefully taught by Mr. and Mrs. Thomas, with a

view to their studying medicine should they succeed in securing some one from America to instruct them. They had studied English, and some of them understood it very well. I taught them in English with the assistance of one of the class who interpreted such words and sentences into Hindoostanee as the class did not understand. The first year we took up anatomy and physiology, with a few lessons in materia medica and practice; also in the treatment of diseases of women and children. Two of the class were appointed each week to take charge of the sick in the orphanage and to accompany me in my visits to the city and Christian village, and to assist in despensing medicines to those who were able to come to the mission-house. Many of the girls did as well in their studies and in nursing the sick as girls of the same age would do in America. The second year there were some changes in the class. Three of the class were obliged to leave, and two new ones joined us. This year we took obstetrics, materia medica, and practice, as our first studies, and had review lessons in anatomy and physiology. Some of the girls studied hard and did well in their class, while others were never very much interested, and I doubt whether they will ever have sufficient energy to use what knowledge they may have gained outside their own families.

In 1873, April 10th, thirteen members of the class passed their final examination in the presence of two civil surgeons and Rev. Dr. Johnson, of our mission, who granted them certificates of practice in all ordinary diseases. Not long after these girls

graduated they were all married except one, who proved to be a leper. She was sent to the Leper Asylum in Almarah, in the Himalaya Mountains, under the charge of Rev. Mr. Buddan, of the London Mission. Lepers are much more comfortable in the mountain air than when subject to the heat of the plains. Most of the class married native ministers and teachers, who were sent out into the villages to work. Their wives have had ample opportunity to use their medical knowledge. Some of them are doing a good work, while others make more intelligent women and mothers for having the advantage of medical knowledge.

Not all the men and women in our missions who have had the advantage of an education will make real energetic workers in any capacity. The tendency to a life of ease pervades all classes. Not until there is a greater spirit of self-denial and a deeper love for humanity in the hearts of the people of India, will this difficulty be overcome. This, to many who are laboring among the people, is a matter of discouragement, yet the new order of home-life and personal elevation secured by an education to the individuals and their descendants will do more to lay a broad foundation for the establishment of Christianity than we can now estimate.

As my practice increased I found my room in the mission-house too small and inconvenient for our morning clinics, and the homes of the poor where I was called to attend the sick were so utterly destitute of comforts of any kind, that what little I could do for them seemed of very little use. I longed for

a clean, comfortable place to offer them. Our need of a hospital each day grew more urgent, but just where we could purchase suitable grounds to build, and whether the Society could furnish the means necessary, were the two questions that needed first to be answered. The most convenient and suitable place for our buildings, and adjoining our mission premises, was owned by a Mohammedan prince. We had supposed that the purchase of this property was impossible. We were advised, however, to see if this could not be obtained, or at least land enough for our buildings. Through the advice of Mr. Drummond, Commissioner of Bareilly, Mr. Thomas decided to make personal inquiries of his Highness, the Nawab, who lived in the city of Rampore, about forty miles from Bareilly. Through his Highness's prime minister we gained permission to have an interview with the prince; also a promise to lay our dāk, or, in other words, to make arrangements for our trip to Rampore, if we would notify him of the day we wished to go.

Our party consisted of Mr. and Mrs. Thomas, myself, and a native Christian gentleman who was formerly of the Mohammedan faith and understood something of their royal etiquette. Informing the prime minister of the day we wished to go, he had every thing in readiness for us. Twenty-four horses, a grand old carriage, coachman, two grooms and outriders, were supposed to be necessary for these four humble people who were to have their first experience with Eastern royalty. What a condescension for this king who had made his boast

that no Christian missionary dared enter the city of Rampore!

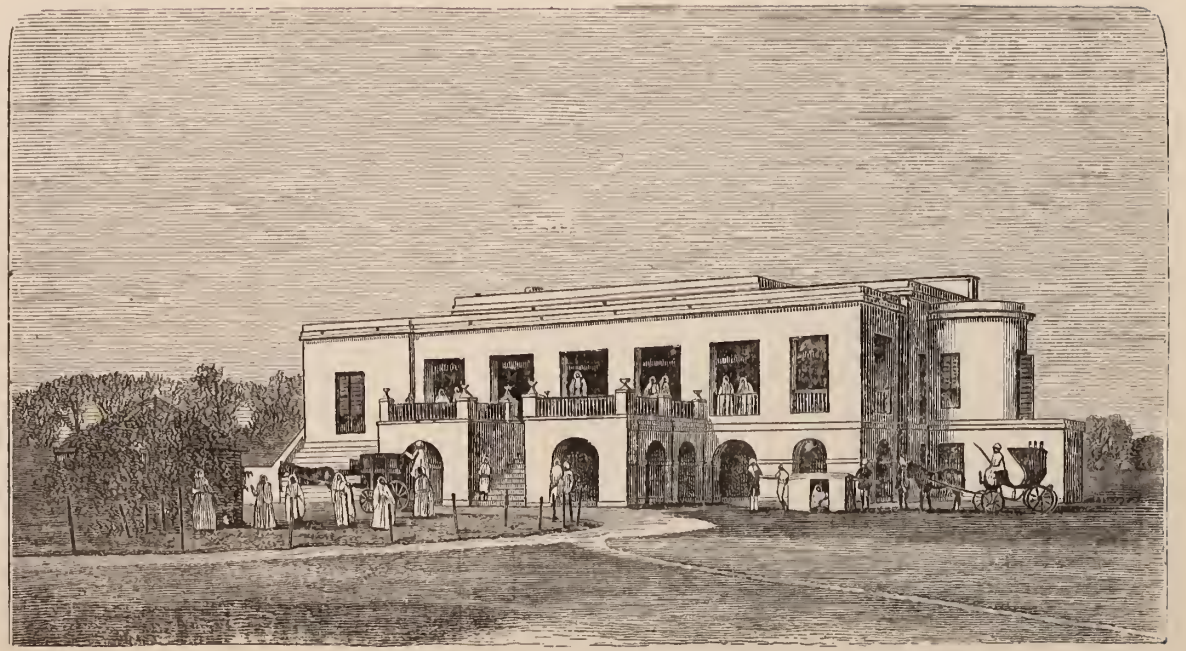
We left home at five o'clock in the morning, changing horses every six miles. As we drew near, three cavalrymen came to escort us into the city. Passing through the gates, his Highness's subjects made low salaams, and the children cried "Long life and prosperity." We were driven through the main bazaar for about two miles, to a house just outside the city, which is kept by his Highness for the entertainment of European visitors and travelers. Here we found every thing necessary for our comfort. Breakfast was awaiting us, and servants stood ready to give us any assistance we might need. Mr. and Mrs. Parker, of Moradabad, who had been apprised of our intentions, were also awaiting us.

After performing our ablutions and taking a little rest, our breakfast, which consisted of twenty-four different dishes, was set before us. Our long drive had prepared us to do justice to this royal repast. Our surroundings, the expressions of hopes and fears, and, above all, the faith and confidence that we felt in Him who has assured us that he will withhold no good thing from those who trust in him, made the hour at table one long to be remembered. After breakfast we all knelt in prayer, asking our Father who had thus far opened the way so pleasantly, still to be our leader, and not only grant what seemed to us so necessary for the extension of our work, but to remember the earthly King of Rampore and his people, who were at that hour engaged in the worship of the false prophet.

His Highness on receiving the news of our arrival sent his messenger to say he would not be able to see us until the next day, as he was especially engaged in his prayers. We were not sorry, as it gave us more time for rest, and preparation for our anticipated interview. For our entertainment he sent two music boxes, which played very sweetly, and his trained men to perform for us. One man lifted a camel, another performed wonderful feats in rope-walking and climbing a pole. Then came a play, a burlesque upon English officials. They were well skilled in their profession, and not only showed their power of imitation, but their keen appreciation of the foibles and defects of others. To us it was not altogether a source of amusement, but afforded us a valuable lesson. After dinner two fine carriages and horses were sent by his Highness to take us for an evening drive. We were driven to a country palace where the prince spends a part of his time during the hot months. This palace was large and fine, but not so royal in appearance as we would expect. Just in front of the palace was a beautiful tank of clear fresh water built up with masonry. This to me, with the beautiful trees and garden, was more attractive. The fruits of the garden were very fine, particularly the oranges. We had a good view of the city and its surroundings from the roof of the palace, which is flat, with a balustrade around it, making a delightful place to sit at evening and for sleeping at night. We drove back to the bungalow just at dark, where tea was soon served. We were not sorry when the hour for retiring came. Although

the day had passed pleasantly we could not help feeling a little anxious as to what the result of our visit would be.

The next morning early the carriages were sent for us. We took our seats and were first driven to several palaces and gardens, then came at last to the royal palace. As we entered the gate, five royal elephants beautifully caparisoned made their salaams to us, by lifting their trunks and touching their foreheads in a very graceful manner. We were helped from the carriage and escorted into the presence of his Highness. He arose and greeted us in a very friendly manner. His cordiality served to relieve our embarrassment as we took the seats which were assigned us, and entered into a friendly conversation. After a few minutes the prime minister arose, advanced to his Highness, and whispered something into his ear, to which he gave his assent. The prime minister then told Mr. Thomas to make his request known. Mr. Thomas said he wished to procure, upon some terms, the estate adjoining the mission premises belonging to him in Bareilly, for the purpose of establishing a hospital for women and children. Before Mr. Thomas had time to make a farther statement, his Highness said, "Take it, take it. I give it with pleasure for such a purpose." We were not aware that it is the custom of a Mohammedan prince never to sell any real estate which formerly belonged to his father's inheritance. If they consent to part with any of it, it is presented as a gift. Neither were we prepared for so generous a gift, and were not a little surprised when the an-

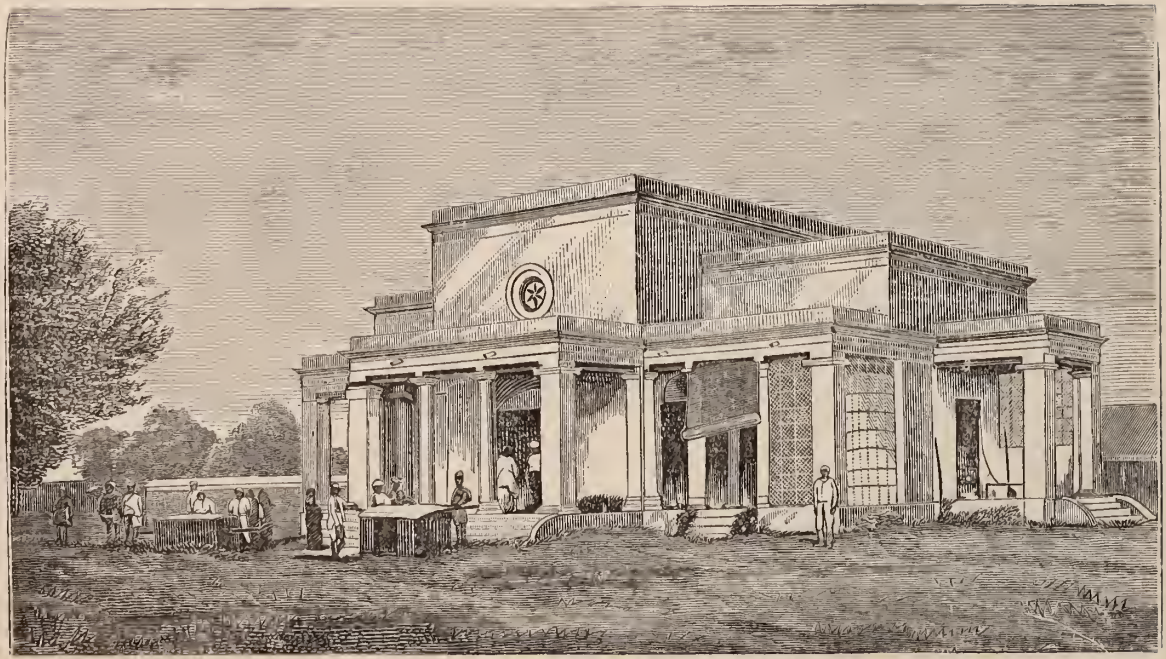


HOME FOR LADY MISSIONARIES, BAREILLY, INDIA.

nouncement was made, "Take it, take it. I give it with pleasure for such a purpose." We did take it with thankful hearts, not only to the Prince of Rampore, but to the great King of the universe, who, we believe, put it into his heart to give it to us.

Our interview with the prince was short. Very soon after the matter of business was over he arose, bowed to us, and left the room. The prime minister then showed us some of the apartments of the palace, which were beautifully furnished and tastefully arranged. We were not invited into the women's apartments, much to our regret.

Our gift contained forty acres of land and a house, well built but old and needing some repairs to make it suitable to live in. This house the prince expected us to use as a hospital, but, owing to the style, we considered it unsuitable for native ladies with their ideas of seclusion. So we decided to use it as a home for single missionary ladies and their attendants, and to build a hospital more on the plan of a native house. We began at once to repair the house, and had it ready to move into January 3d. A part of it was used for a dispensary, and a few rooms were reserved for patients whose caste would allow them to occupy a house with us until we could put up more desirable buildings. A few native gentlemen who were quite in favor of our efforts promised to give us some assistance. Accordingly we drew up a paper, stating what we desired to do, asking for contributions, and circulated it among the native people. About seven hundred rupees (equal to three hundred and fifty dollars) were subscribed.



MEDICAL DISPENSARY.

At the beginning of 1872 we began our Dispensary building, feeling sure that the Society would respond to the required amount estimated to begin with. On May 10, 1873, the Dispensary was completed and the hospital buildings well under way.

Our design was to build just what we needed and nothing more, and to follow the native ideas as far as possible in style and arrangements of the buildings, that native ladies might feel perfectly at home, and be enabled to carry out their plan of cooking and living the same as in their own homes. This is a very important matter with people of caste, and one that we can not interfere with. They will receive money from our hand to purchase food, but it must be bought and cooked by some one of their own caste. The Dispensary consists of six rooms—a clinic room where patients are received and prescribed for, an operating room just back of it, an office in the right wing, a room in the wing on the opposite side, designed for a lecture room when we have another medical class, and two small rooms used for bathing.

The Dispensary is open at six o'clock every morning except Sunday. Some mornings our patients have numbered as many as sixty. The Dispensary cards are printed in three different characters, Hindee, Persian, and Roman Arabic. Each card has a verse of Scripture printed on the back, so that every new patient receives with her prescription a portion of the Word of Life. She may not always be able to read it, but possibly some one in her family can read it for her. This is one of the very simple

methods of circulating the Word of God in the families of those who come to us, and by his blessing it may be the means of bringing some one to the truth. A passage of Scripture on the card given to a patient is often the subject of our morning lesson for all who come and are willing to listen awhile until their prescriptions are ready for them. From May 10th until December 31st sixteen hundred patients were treated at the Dispensary.

The plan of the hospital is much like that of an Eastern sārai, or hotel, only with more of a view to home comfort. A piece of ground two hundred and fifty feet by one hundred and seventy-five feet is inclosed by a wall eight feet high; at the front of this stand the Dispensary buildings. The front entrance is from the general compound, and the back veranda opens into the hospital grounds. At the right of the Dispensary, within the inclosure, is a row of dormitories one story high and extending nearly the whole length of the wall. Across the end opposite the Dispensary is another row, containing seven rooms higher and more commodious every way. These are designed for patients requiring larger apartments. The opposite side of the inclosure is left vacant; the dormitories to be built when required. There is a front veranda extending the whole length of each dormitory. The rooms are twelve by fourteen feet, with a door opening on the front and back verandas with ventilators above. The back veranda serves as a place for cooking. It is separated by a partition wall, leaving a convenient space for each room, with an arrangement for cooking

at one end, and a small closet for storing wood and cooking utensils at the other.

The front veranda makes a pleasant place for the patients to sit. This is separated only by shades made of bamboo to suit each one's fancy. In the center of the inclosure is a fine large well, so arranged that each lady or her servant can draw water for herself with her own bucket and rope, according to the custom of people of caste in India. The grounds are tastefully laid out, and beautified with some of India's choice roses, flowers, and shrubbery.

The estate was given to the mission, October 3, 1871. The hospital buildings were completed and ready for use January 1, 1874. The expense of building, repairing the house already on the estate, making roads, setting out trees, etc., was $10,300. This was all furnished by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, except the seven hundred rupees subscribed in India. The buildings are of brick, plastered inside and out, and whitewashed or tinted. Patients began to come to the hospital as soon as we could accommodate them; Hindoos, Mohammedans, and native Christians all having their own separate apartments. A patient seldom comes alone to stay in the hospital. If she is poor, she must bring her children, and perhaps her mother-in-law or widowed sister, who may be a member of her household. If the patient is of high caste, her husband and friends would consider it a disgrace for her to come alone. Often they not only bring their families and several servants, but a yoke of oxen, a horse and conveyance, a goat, their

food furniture, and cooking utensils. We are not always particular how many of the family come if they are willing to obey the rules necessary in such an institution, as we hope to do them good in a social and friendly way. They are no expense to us for food.

The work of 1875, my last year in India, was more satisfactory to me than any year previous. Possibly we had a more hopeful class of patients, and were able to do them more good. At one time during the rainy season the hospital was occupied by an American missionary lady and her children, Eurasian and Bengalee women, Hindoos, Mohammedans, and native Christians, all with their own peculiar customs. With all these different people and castes, there was never any trouble among the women and their servants that I knew of. Twice a week as many of the patients and their families as were able assembled in one room for a prayer-meeting and religious conversation. These gatherings were often very interesting, and profitable, I trust, to all. Some of the women learned to read while they were with us; others, who were unable to learn, were always ready to listen to the reading of the Scripture or to any other religious book. One Bengalee patient said to me, "May I not come here and stay awhile every year, even if I am not sick? I like to walk out in the garden and go to your bungalow. I am not afraid to go out here. If I walk out at home, my friends and neighbors think I am very bad. I sometimes ride out in my palki, but I can never walk. I do not care to see fine

houses, or any thing that man has made. I love the trees and flowers and the pretty green midan" (or fields). I afterward visited this native lady at her home. Her house was very clean and nice. In the court were pots of rare geraniums, which she cherished equally with her jewels.

I have often been asked if the people pay well for medical attendance. They do not, generally. They are willing, when their means will allow, to pay a small fee. They sometimes pay a large sum to their native hakim if he performs a cure. It is their custom to make an arrangement to pay so much if the patient recovers. Sometimes the hakim says he will cure a patient for a certain sum, but, if he is a little doubtful as to the result, he requires the amount in advance. If the patient does not recover he will not refund the money. The family, in such cases, feel that they have been very unjustly dealt by, and never cease to speak of it. I have received from the wealthy a few times one gold mohur (eight dollars) for the first visit, but nothing more, although the patient may require medical services for several weeks.

People in moderate circumstances often pay from one to two rupees per visit. All fees received are put into the mission treasury, and are used to buy medicines and defray expenses of the medical work. Very large sums have been given by native princes for a surgical operation, or on the recovery of a favorite member of their household. Such instances are rare. Natives are very fond of their money, and do not part with it easily. My first year in India I

visited seventy different families in the city and adjacent villages, and twelve hundred and twenty-five persons were prescribed for at the mission-house. For my services I received one hundred and fifty-five dollars. In many of the families we visited we were allowed to read the Bible and other religious books. We conversed freely with the women, and a few began learning to read. We found it impossible to give regular instruction in all the zenanas where they desired to be taught, with our limited number of helpers, so we adopted the plan of reading a portion of Scripture and explaining it in the presence of the family of each patient, as opportunity presented and our time would allow. In this way we were able to get the women interested, and to enter into a friendly talk, which sometimes resulted in one or more of the number learning to read and think for themselves.

The second year twenty-five new families were added to our list, making ninety-five families in the two years. At the beginning of 1873 I employed two native Christian women as Bible-readers and teachers. They each taught in nine different families, visiting them regularly three times a week, teaching them to read, sew, and knit. It is not always easy to persuade a Hindoo woman to learn. She is taught in her Shasters that, if she learns to read, her husband or eldest son, or some other male member of her family, will die in consequence. I remember trying to persuade one of my patients, a young Hindoo woman, after her recovery, to allow us to teach her to read. She looked at me with astonishment and said, "When I was quite young I

began to learn, and in a few days my brother died. Our priest and all my friends said that it was because I was learning to read. So I stopped, and would not dare to learn again." I said, "Have you never known a Hindoo woman who learned to read, and yet none of her family got sick or died in consequence?" I told her of several families of her acquaintance where the women were learning, and said, "We go to teach them very often." She had begged us to continue our visits after she had no further need of my services.

My interpreter, who was a European woman and quite old, had lived in India many years, and understood the language, manners, and customs of the Hindoos so well that she was always a welcome guest. They were very fond of listening to her Bible stories, also to her accounts of different countries, and of the habits and customs of the English people. I told this young woman that we could not come to see her very often, as we wanted to go where the women were anxious to learn and improve; that I came to her country to do her people good, as far as I could, so wherever they were willing to learn I wanted to go as often as I could find time aside from attending the sick; that if she wished to learn I would send a teacher who would come three times a week, and Mrs. Sheahy, my interpreter, and myself would take pleasure in coming as often as we could. She thought a moment and said she would see. In a few days I had occasion to go very near her house on my way to see a patient, and thought I would call in and see her a

moment. She was delighted to see us, and said she was going to send for us that day; that she was in great trouble, and wanted me to do something for her. She looked very sad and had been crying. On asking her of her trouble, she said, "I am ashamed to tell you, but my husband is making arrangements to take another wife. I thought if you knew it you could go to the magistrate and ask him to māna kāro (or forbid) my husband to take another wife, for we are poor." "I can not do that; but I can talk with your husband and ask him to wait awhile, and then, if you will consent to learn, we will come very often to see you, and give you good books to read, and then you can learn to make your house more tidy, and when your husband finds you know something, and can talk with him when he comes home about what you have learned, I am sure that will please him, and perhaps he will care more for you, and will give up taking another wife." She looked thoughtful for a moment, and said, with more spirit than I had ever seen her manifest before, "I will learn. When will you send Eliza to teach me?" She never needed any more urging. She was always ready with her book, and quite astonished us with her progress in learning to read and in her efforts to improve the appearance of her house. Her husband also became quite interested, and assisted her in having the walls of the house and court whitewashed and the floor laid with brick.

At our request she allowed us to hold a meeting for the women and children of that neighborhood once a week in her house. She and her daughter

learned to sing many of our hymns and to repeat the Lord's Prayer in Hindoostanee and were not afraid to join with us in our little gatherings. The husband finally gave up taking another wife and seemed quite contented with his present family. This woman said to me about a year after she had begun to learn: "I used to go from house to house to hear the women talk and tell stories and see their jewels, but since I have learned to read I do not have time. I hurry to get my work done, and if any of the neighbors come in to tell stories I do not like to have them stay. The stories in that book are better than any they can tell." She was reading the Old Testament in Hindee. It was her habit to read over the chapter several times, and when the teacher came she would ask her to explain such parts of it as she did not understand. Her husband was an educated man, but he had never thought his wife was capable of learning any thing aside from cooking and attending to his wants, but when he saw her improvement, he seemed quite proud and fond of her.

In 1874 I was called to fifty new families. In several of these they desired me to send some one to teach them. I found it necessary this year to employ four Bible-readers and teachers, and placed them under the supervision of Mrs. Sheahy. It was her duty to visit each family under instruction once a month, and to direct the Bible-readers in regard to their teaching and course of reading among the women. We also held meetings on the Sabbath in the house of one of our pupils for all who were

willing to come. They were generally respectful and attentive to the reading of the Scriptures and sometimes listened while we prayed, but often the older women would leave during prayer, fearing that in some way, if they listened, they might be made Christians whether they wished it or not. Our work was among all castes, rich and poor. A few families paid for their books, and a rupee a month for their teacher. We require them to pay for their books if they are able.

Sometimes the young women meet with great opposition from their mothers-in-law when they attempt to learn or are in the least inclined to adopt any thing new. There are many difficulties to be overcome in all departments of our work, as there naturally would be among a people who have followed in the footsteps of their ancestors for two thousand years without improvement either in art or science. There are years of hard preparatory work to be done in the homes of India, before there will be any great change in the religious sentiment of the people. And this work must be done mainly through the agency of Christian women.

INDEX

A.

PAGE.

Adversity, Cause of..... 35
Ancestral worship..... 40
Athletes in India..... 478

B.

Baboos.....97, 236
Baby towers..... 81
Bathing in Japan.....317–320
Religious, in India..... 283
Beating wives..... 255
Begum of Bhopal.....262, 285
Bells on the toes..... 311
Benevolent Societies in China..... 374
Betrothal 125, 129, 153
Betrothal feasts..... 164
Bible-readers.....448-457, 488–492
Binding feet of Chinese girls.....111–122
Birth..... 39
Ceremonies before 49
Ceremonies at.....48, 49, 51, 52, 54, 58
Blacking the teeth..... 296
Boat-girls in China..... 233
Boat-houses in China.....231–234
Brahmins reading the Shasters to women..... 284
Brahmin Kulin..... 201
Brahmo Somaj.....98, 106, 186, 382
Wedding..... 187
Brothels.....322, 327, 328
Bridal sedan-chair..... 153
Buddhism.....15, 20, 31
Buffalo chips 366
Bullock-carts..... 444
Burden-bearers.....353, 368, 370
Burmese women.....32, 209

C.

Carts drawn by bullocks 445
Caste.....30, 102, 469
Cemeteries in Japan..... 396
Chastity.....316–331
In Japan..... 321–328
Lack of it among foreigners in the East.....347–351
Children, Japanese.....50, 53

PAGE.

Children, Chinese..... .....56, 57
Hindoo 59, 60, 95
Government of..... 94
Funerals of, unknown..... 79
Chopsticks..... 162
Chuddars..... 308
Classic girls..... 88
Clogs..... 293
Coffins in China..... 398
Concubines.....112, 191, 205
Condolence on birth of daughter..43, 44
Confucius and women..... 15
Cooking..... .....91, 101
Courtship unknown.....149, 172
Creation of man, Hindoo legend.....197
Cremation.....396, 404, 477

D.

Dak..... 488
Dancing-girls of Japan.....325, 343
Of India.....332–343
Daughters unwelcome.....41, 46, 47
Treatment of, in Japan..... 44
In China..... 44
Deaconesses..... 453
Death.....394, 404, 408
Dinner in China..... 162
In India..... 252
Disobedient wives..... 35
Dispensary at Bareilly..... 483
Divorce..... 33
In Japan and China..... 207
In India..... 205
Among Mohammedans..... 210
Among the Burmese..... 209
Dogs 239
Dress..... 96
Of Japanese women..... 291
Of Chinese women 298
Of Hindoo women..... 306
Of Mohammedan women..... 314

E.

Early betrothal and marriage...129–132
Early marriages best..... 138
Education..... .....82, 173

PAGE.
Education in Japan..... 83
In China.....86, 93
In India..... 94–107
Among Mohammedans.....107–110
Egg dance in India..... 343
Elephant riding..... 277
Eurasian women..... 348

F.

Fakirs..... 283
Family life..... 99
Fathers' treatment of daughters... 43
Father called by name of son..... 47
Feet of Chinese ladies.....111–122
Female apartments in Chinese house..... 228
In Hindoo house..... 235
Female rulers..... 269
Field, David Dudley, remarks on missions..... 413
Field-women..... 365
Filthiness of Chinese.....247–249
Food of Japanese..... 242
Of Chinese..... 245
Of Hindoos..... 254
Fortune-tellers.....28, 149
Foundling asylums in China..... 77
Fountains..... 363
Fuel..... 365
Funerals in Japan..... 395
In China..... 397
In India.....404, 408
Funeral procession in China..... 399
Future punishments..... 34
Rewards..... 34

G.

Gardens, Japanese..... 219
Girdles, Japanese..... 295
Girls.....14, 86, 87
Go-betweens.....144, 147, 149, 171
Goddesses.....17, 24–28
Grandmothers..... 16
Graves in China..... 402
Grinding wheat.....352, 359

H.

Hair-dressing in Japan..... 293
In China..... 299
Hakoni Mountains and Lake..... 223
Handkerchiefs..... 295
Hard labor..... 101
Harem of sovereign..... 204
Hindoos..... 30
PAGE.
Hindoo Women handsome and graceful..... 310
Home for female missionaries in Bareilly..... 484
Hospital at Bareilly, India..... 484
Household life in Japan..... 242
In China..... 244
In India.....249, 487
Houses, Oriental..... 212
On boats in China..... 231–234
In Japan..... 212
In China..... 226
In India.....234, 473
Of the poor in China..... 230
Housekeeping..... 101
House of Hindoo rajah..... 273
Husband the wife's god.....33, 34

I.

Ignorance..... 100
Incense-sticks..... 21
India.....29, 30
Indolence..... 475
Infanticide..... 61
Prevalence..... 64
Methods employed..... 71
Spoken of with levity..... 74
Reasons for..... 75
Practice condemned..... 78
Inferior wives.....193, 195

J.

Jars of stone for water..... 362
Jugglers..... 478
With their female attendants..... 340

K.

Khedive of Egypt.....205, 211
Koran in regard to women.....36, 37
Taught to girls..... 108
Krishna worship.....31, 105
Kulin Brahmin..... 201
Daughters of..... 204

L.

Laboring women.....112, 352
Leper..... 475
Liberal Hindoos..... 105
Love..... 125

M.

Mahabharata..... 31
Mandarin's dwelling..... 227
Mantras..... 103–105

PAGE.
Manure..... 365
Marriage in Japan.....139-147
In China.....148-169
In India... .....30, 101, 128, 170-190
Marrying a tree in India..... 200
Maternity at an early age.....133-136
Mats, Japanese..... 216
Mediator.....144, 145, 148, 149, 171
Medical class of Hindoo girls..... 473
Medical practice.....462-465
Mediums, female..... 28
Melá in India..... 281
Memory of Chinese girls..... 446
Menu.....32, 33, 126
Metempsychosis.....32-34
Mills turned by women..... 360
Missionaries, first ladies sent out... 472
Mission schools..... 94
Mohammedans in India..... 29
Mohammedan prince (Nawab).....
and his establishment.....476-481
Mohammedan women, religious
condition of..... 36
Money to be used in spirit world... 22
Morning work of field women..... 366
Mosques, women not admitted..... 37
Mountain women and their bur-
dens..... 354
Mother's authority over a son....44, 419
Music..... 155
Mythology..... 102

N.

Nautch-girls of India.....331-343, 378
Nawab's household.....466, 478
Nazareth and Syrian girls.....363
Nose-rings..... 313
Nunneries, Buddhist..... 23
Nuns Buddhist..... 24

O.

Obedience of a wife.....36, 37, 169, 251
Odes, marriage..... 167
Old age..... 40
Old women.....17, 20. 264, 279
Olive-oil manufactured..... 354
Oriental houses..... 212
Orphanages.....429-439
Ornaments.....165, 170, 177, 306, 311, 313

P.

Painting the face, etc..... 306
Parsees.....206, 287, 410
Physicians, female.....425, 465, 470, 492
PAGE.
Physicians, native..... 487
Native female..... 473
Pigs..... 230
Pilgrims..... 280
Pillows.....229, 301
Plowing by women 370
Polyandria..... 206
Polygamy..... 42
In Japan..... 190
In China..... 192
In India..... 196
In Turkey..... 197
Evils of..... 206
Portals erected to honorable women 17
Praying for a son..... 45
Priests..... 22
Principal wife in China..... 194
Prosperity, cause of..... 35
Prostitutes..... 112
Proverbs relating to women.. 37
Purchasing wives.....149, 150
Purdah women..... 272

R.

Ramayana..... 31
Reading-girls in Japan 345
Reading and writing.....91, 96, 98, 107
Religious state of women..... 13
Remarriage of widows..... 380
Riding Hindoo ladies in carriages.. 273
Roofs of Oriental houses..... 237

S.

Sailor-girls. 233
Samurai of Japan..... 218
Sandals..... 293
Sanskrit poetry..... 30
Schools.....440-447
Schools in Japan.....83-85
In China.. 92
Seclusion..... 87
Not an ancient practice.....269, 270
In China.....152, 173, 263
In India..... .....268, 472
Not practiced in Japan..... 261
Sewing..... 101
Shasters and women.....32, 33
Shoes of Christian Chinese women. 123
Shopmen in China..... 267
Shrad..... 40
Singing.....164, 166
Slaves..... 205
Small-footed women..... 150
Work performed by them..... 359

PAGE.
Social evil in Japan.....322–327
In China..... 328
Son, birth of.....39, 46, 47
Support of parents..... 40
Defends mother and sisters..... 42
Special honor to his mother..... 19
Obedient to mother.....44, 419
Souls, Chinese women regarded as having none..... 16
Sovereigns, Mohammedan..... 204
Spirits, communicating with.....28, 29
Stockings..... 293
Store houses..... 218
Story telling..... 279
Streets..... 239
Suicide.....137, 380
Superstition..... 267
Suttee in India.....36, 384
In China..... 389

T.

Tartars..... 111
Tea-culture.....163, 355
Tea-houses.....220–226
Teachers in mission schools..... 425
Temples...20, 212, 238, 265, 334, 338, 416
Women in..... 416
Temple cash-box..... 416
Theaters, Chinese..... 164
Transmigration of souls....16, 17, 34, 40

U.

Unmarried women disgraced..... 128

V.

Vedas not to be read by women..... 34
Vedic times.....30, 196
Veils.....154, 161, 278, 283, 287, 288
PAGE.
Veils removed for Prince of Wales... 286
Villages..... 365

W.

Water-drawing.....352, 361
Wealthy Chinaman and daughters. 43
Wedding ceremonies.....141–176
Processions.....154, 180–182
Feasts..... 162
Wish..... 46
Wells..... 361
Widows.....202, 373
Remarrying..... 380
Marriage association..... 382
Burning..... 384
Hanging.....390, 392
Wife, faithfulness of..... 251
Whipping..... 255
Never speaks the name of husband..... 259
Beating in India..... 33
Wives bought and sold..... 130
For Christian young men..... 439
Wine.....163, 354
Woman's court in Hindoo house.235, 274
Woman's wrongs in India the result of a religious system..... 32
Woman's Foreign Missionary Societies..... 411
Statistics..... 426
Work of a degrading character 365
Worship in temples..... 20

Y.

Yoshiwara system of Japan.....322–327

Z.

Zenana-teachers.....424, 457–460, 488

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